

The Times of Antichrist
VOL-5

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SERMON I.

2 THESS. ii. 3.

"Let no man deceive you by any means :. for that Day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

THE THESSALONIAN Christians had supposed that the coming of CHRIST was near at hand. St. Paul writes to warn them against such an expectation. Not that he discountenances their looking out for CHRIST's coming,—the contrary ; but he tells them that a certain event must come before it, and till that was arrived, the end would not be. "That Day shall not come," he says, "except there come a falling away first."

As long as the world lasts, this passage of Scripture will be full of reverent interest to Christians. It is their duty ever to be watching for the advent of their LORD, to search for the signs of it in all that happens around them ; and above all to keep in mind this great and awful sign which the text speaks of. At this season of the year, then, when we turn our thoughts to the coming of CHRIST, it is not out of place to review the intimations given us in Scripture concerning His precursor : this I shall now do in several Sermons ; and, in doing so, I shall follow the exclusive guidance of the ancient Fathers of the Church.

I follow the ancient Fathers, not as thinking that on such a subject they have the weight they possess in the instance of doctrines or ordinances. When they speak of doctrines, they speak of

them as being universally held. They are witnesses to the fact of those doctrines being received, not here or there, but every where. We receive those doctrines which they thus hold, not merely because they hold them, but because they bear witness that all Christians every where then held them. We take them as honest informants, but not as a sufficient authority in themselves, though they are an authority too. If they were to state ~~these~~ ~~some~~ doctrines, but say, "These are our opinions: we deduce them from Scripture, and they are true," we might ~~hesitate~~ about receiving them at their hands. We might fairly say, that we had as much right to deduce from Scripture as they had; that deductions of Scripture were mere opinions; that if our deductions agreed with theirs, that would be a happy coincidence, and increase our confidence in them; but if they did not, it could not be helped—we must follow our own light. Doubtless no man has any right to impose his own deductions upon another, in matters of faith. There is an obvious obligation, indeed, upon the ignorant to submit to those who are better informed; and there is a fitness in the young submitting implicitly for a time to the teaching of their elders; but beyond this, one man's opinion is not better than another's. But this is not the state of the case as regards the primitive Fathers. They do not speak of their *own private* opinion; they do not say, "This is true, *because* we see it in Scripture"—about which there might be differences of judgments—but, "this is true, because in matter of fact it is held, and has ever been held, by all the Churches, down to our times, without interruption, ever since the Apostles:" where the question is merely one of testimony, whether they had the means of knowing that it had been and was so held; for if it was the belief of so many and independent Churches at once, and that as if from the Apostles, doubtless it cannot but be true and Apostolic.

This, I say, is the mode in which the Fathers speak as regards *doctrine*; but it is otherwise when they interpret prophecy. In this matter there seems to have been no Catholic, no universal, no openly declared traditions; and when they interpret, they are for the most part giving, and profess to be giving, either their own

private opinions, or uncertain traditions. This is what might have been expected; for it is not ordinarily the course of Divine Providence to interpret prophecy before the event. What the Apostles disclosed concerning the future, was for the most part disclosed by them in private, to individuals—not committed to writing, not intended for the edifying of the body of CHRIST, and was soon lost. Thus, in a few verses after the text, St. Paul says, "Remember ye not, that when I was yet with you, I told you these things?" and he writes by hints and allusions, not speaking out. And it shows how little care was taken to discriminate and authenticate his prophetical intimations, that the Thessalonians had taken up an opinion, that he had said—what he had not said—that the Day of CHRIST was immediately at hand.

Yet, though the Fathers do not convey to us the interpretation of prophecy with the same certainty as they convey doctrine, yet in proportion to their agreement, their personal character, and the general reception at the time, or the authority of the sources of the opinions they are stating, they are to be read with deference; for, to say the least, they are as likely to be right as commentators now; in some respects more so, because the interpretation of prophecy has become in these times a matter of controversy and party. And passion and prejudice have so interfered with soundness of judgment, that it is difficult to say who is to be trusted in it, or whether a private Christian may not be as good an expositor as those by whom the office has been assumed.

1. Now to turn to the passage in question, which I shall examine by arguments drawn from Scripture, without being solicitous to agree, or to say why I disagree, from modern commentators: "That Day shall not come, except there come a falling away first." Here it is said that a certain frightful apostasy, and the appearing of the Man of sin, the son of perdition, i. e. as is commonly called, Antichrist, shall precede the coming of CHRIST. Our SAVIOUR seems to add, that it will immediately precede Him, or that His coming will follow close upon it; for, after speaking of "false prophets" and "false Christs," "showing signs and wonders," "iniquity abounding," and "love waxing cold,"

and the like, He adds, "When ye shall see all these things, know that it is near, even at the doors." Again He says, "When ye shall see the abomination of desolation. . . . stand in the holy place. . . . then let them that be in Judea flee into the mountains¹." Indeed, St. Paul implies this also, when he says that Antichrist shall be destroyed by the brightness of CHRIST's coming.

If, then, Antichrist is to come immediately before CHRIST, and to be the sign of His coming, it is manifest that he is not come yet, but is still to be expected.

Further, it appears that the time of Antichrist's tyranny will be three years and a half, which is an additional reason for believing he is not come; for, if so, he must have come quite lately, his time being altogether so short; and this we cannot say he has.

Besides, there are two other attendants on his appearance, which have not been fulfilled. First, a time of unexampled trouble. "Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened, there should no flesh be saved²." This has not come. Next, the preaching of the Gospel throughout the world—"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come³."

Now it may be objected to this conclusion, that St. Paul says, in the passage before us, that "the mystery of iniquity doth already work," i. e. even in *his* day, as if Antichrist had in fact come even then. But he would seem to mean merely this, that in his day there were shadows and forebodings, earnesta, and operating elements of that which was one day to come in its fulness. Just as the types of CHRIST went before CHRIST, so the shadows of Antichrist precede him. In truth, every event in this world is a type of those that follow, history proceeding forward as a circle ever enlarging. The days of the Apostles typified the last days: there were false Christs and troubles, and

¹ Matt. xxiv. 16. 33.

² Ib. 21, 22.

³ Ib. 14.

the true CHRIST came in judgment to destroy the Jewish Church. In like manner every age presents its own picture of those future events, which alone are the real fulfilment of the prophecy which stands at the head of all of them. Hence St. John says, "Little children, it is the last time; and as ye have heard that the Antichrist shall come, *even now* are there many Antichrists; whereby we know that it is the last time ¹." Antichrist was come, and was not come; it was, and it was not the last time. In the sense in which the Apostles' day was the end of the world, it was also the time of Antichrist.—However, a second objection may be made as follows: St. Paul says, "Now ye know what withholdeth, that he (Antichrist) might be revealed in his time." Here a something is mentioned as keeping back the manifestation of the enemy of truth. The Apostle proceeds: "He that now withholdeth, will, until he be taken out of the way." Now this restraining power being generally admitted to be the Roman empire, and the Roman empire (it is argued) having long been taken out of the way, therefore Antichrist has long since come. I grant that "he that withholdeth," or "letteth," means the power of Rome, for all the ancient writers so speak of it. I grant that as Rome, according to the prophet Daniel's vision succeeded Greece, so Antichrist succeeds Rome, and our SAVIOUR CHRIST succeeds Antichrist ². But it does not hence follow that Antichrist is come: for I do not grant that the Roman empire is gone. Far from it: the Roman empire remains even to this day. It had a very different fate from the other three monsters mentioned by the Prophet; as will be seen by his description of it. "Behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was diverse from all the beasts that were before it*, and it *had ten horns* ³." These ten horns, an Angel informed him, "are ten kings that shall arise out of this kingdom" of Rome. As, then, the ten horns belonged to the beast, and were not separate from it, so are the kingdoms into which the Roman empire has been

¹ 1 John ii. 18.² Chrysostom in loca.³ Dan. vii. 7.

divided, part of that empire itself,—a continuation of that empire in the view of *prophecy*, however we decide the *historical* question. And as the horns, or kingdoms still exist, as a matter of fact, consequently we have *not* yet seen the end of the Roman empire. “That which withholdeth” still exists, though in its ten horns; till it is removed, Antichrist will not come. And out of them he will arise, as the same Prophet informs us: “I considered the horns, and behold, there came up among them another little horn. . . . and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.”

2. Now, in the next place, what is told us about Antichrist by the sacred writers? This first of all, as has been already noticed, that he embodies a certain spirit, which existed even in the days of the Apostles. “The mystery of iniquity doth *already* work.” “*Even now* there are many Antichrists¹.” And *what* that spirit is, St. John declares in a subsequent chapter. “Every spirit that confesseth not that JESUS CHRIST is come in the flesh, is not of God; and *this* is that spirit of the Antichrist, whereof ye have heard that it should come, and *even now already* is it in the world².” Here we see what its *doctrine* is to be; but on that I shall not here enlarge. I am speaking of its working which had begun in the days of the Apostles, and has doubtless continued ever since. Doubtless this malignant principle has been at work since from time to time, though kept under by him that “withholdeth.” Nay, for what we know, at this very time there is a fierce struggle, the spirit of Antichrist attempting to rise, and the political power in those countries which are prophetically Roman, firm and vigorous in repressing it. What that spirit is, it would be beside my purpose here to attempt to ascertain, any more than to enlarge upon its doctrine; though certainly there is at this very time, as in the days of our fathers, a fierce and lawless principle every where at work,—a spirit of rebellion against God and man, which the powers of government in each country can barely keep under with their greatest efforts. Whether this which we witness *be* that spirit of Antichrist, which is one day

¹ 1 John ii. 18.

² Ib. iv. 3.

to be let loose¹, this ambitious spirit, the parent of all heresy, schism, sedition, revolution, and war,—whether this be so or not, certainly the present framework of society and government, as far as it is the representative of Roman power, would seem to be that which withholdeth, and Antichrist is that which will rise when this restraint fails.

3. It has been more or less implied in the foregoing remarks, that Antichrist is one man, an individual, not a power or a kingdom. Such surely is the impression left on the mind by the Scripture notices concerning him, after taking fully into account the figurative character of prophetic language; and such was the universal belief of the early Church. Consider these passages together, which describe him, and see whether we must not so conclude. First, the text and following verses: “That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who is the adversary and rival of all that is called God or worshipped; so that he sitteth as God in the temple of God, proclaiming himself to be God. Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. whose coming is after the working of Satan, with all power and signs and lying wonders.” Next, the following passages in the prophet Daniel: “Another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” Again: “In his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong,

¹ Vide Dodsworth's *Second Advent: Appendix*.

and do exploits And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honour the God of forces, and a God whom his fathers knew not shall he honour with gold and silver, and with precious stones, and pleasant things¹." Let it be observed, that Daniel elsewhere describes other kings, and that the event has shown them to be individuals, as is generally confessed. And in like manner St. John: "There was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His Name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world²."

Further, that by Antichrist is meant some one person, is made probable by the anticipations, which have already occurred in history, of its fulfilment in this way. Individuals have arisen actually answering in a great measure to the above descriptions; and this circumstance creates a probability, that the absolute and entire fulfilment which is to come will be in an individual also. The most remarkable of these shadows of the coming evil appeared before the time of the Apostles, between them and the age of Daniel, viz. the heathen king Antiochus, of whom we read in the books of Maccabees. This instance is the more to the purpose, because he is actually described, (as we suppose) by Daniel, in another part of his prophecy, in terms which seem also to belong to Antichrist, and as belonging, imply that Antiochus was what he seems to be, a type of that more fearful enemy of

¹ Dan. vii. xl.

² Rev. xiii.

the Church. This Antiochus was the savage persecutor of the Jews, in their latter times, as Antichrist will be of the Christians. A few passages from the Maccabees will show you what he was. St. Paul in the text speaks of an apostasy, and of Antichrist as following upon it; thus is the future typified in the Jewish history. "In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us : for since we departed from them, we have had much sorrow. So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen ; whereupon they built a place of exercise at Jerusalem, according to the custom of the heathen ; and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief." After this introduction the Enemy of truth appears. "After that Antiochus had smitten Egypt, he returned again, . . . and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly." After this, he set fire to Jerusalem, "and pulled down the houses and walls thereof on every side. . . . Then built they the city of David with a great and strong wall, . . . and they put therein a sinful nation, wicked men, and fortified themselves therein." Next, "King Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws : so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath." After this he forced these impieties upon the Israelites. All were to be put to death who would not "profane the sabbath and festival days, and pollute the sanctuary and holy people : and set up

altars, and groves, and chapels of idols, and sacrifice swine's flesh and unclean beasts," and "leave their children uncircumcised." At length he set up an idol, or in the words of the history, "the Abomination of Desolation upon the altar, and builded idol altars throughout the cities of Juda on every side. . . . And when they had rent in pieces the books of the law which they found, they burnt them with fire." It is added, "Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing, wherefore they chose rather to die . . . and there was very great wrath upon Israel'." Here we have presented to us some of the lineaments of Antichrist, who will be such, and worse than such, as Antiochus.

The history of the apostate emperor Julian, who lived between 300 and 400 years after CHRIST, furnishes another approximation to the predicted Antichrist, and an additional reason for thinking he will be one person, not a kingdom, power, or the like.

So again does the false prophet Mahomet, who propagated his imposture about 600 years after CHRIST came.

And there have been events in our childhood, and in the generation before us, which seem to give still additional probability to the notion, that Antichrist is one, not many men acting together.

What I have said upon this subject may be summed up as follows:—that the coming of CHRIST will be immediately preceded by a very awful and unparalleled outbreak of evil, called in the text an apostasy, a falling away, in the midst of which a certain terrible man of sin and child of perdition, the special and singular enemy of CHRIST, or Antichrist, will appear; that this will be when revolutions prevail, and the present framework of Society breaks to pieces; that at present the Spirit which he will embody and represent, is kept under by "the powers that be," but that on their dissolution, he will rise out of the bosom of them, and knit them together again in his own evil way, under his own rule, to the exclusion of the Church.

4. It would be out of place to say more than this at present.

I will conclude by directing your attention to one particular circumstance contained in the text, which I have already in part commented on.

It is said there will “come a falling away, and the man of sin will be revealed.” In other words the man of sin is born of an apostasy, or at least comes into power through an apostasy, or is preceded by an apostasy, or would not be except for an apostasy. So says the inspired text: now observe, how remarkably the course of providence, as seen in history, has commented on this prediction.

First, we have a comment in the instance of Antiochus previous to the prophecy, as I have already shown. The Israelites, or at least great numbers of them, discarded their own sacred religion, *and then* the enemy was allowed to come in.

Next the apostate emperor Julian, who attempted to overthrow the Church by craft, and introduce paganism back again: he was preceded, nay, he was nurtured, in the first great heresy which disturbed the peace and purity of the Church. About forty years before he came to the throne arose the pestilent Arian heresy which denied that CHRIST was God. It ate its way among the rulers of the Church like a canker, and what with the treachery of some and the mistakes of others, at one time it was all but dominant throughout Christendom. The few holy and faithful men, who witnessed for the Truth, cried out, with awe and terror at the apostasy, that Antichrist was coming. They called it the “forerunner of Antichrist¹.” And true, his Shadow came. Julian was educated in the bosom of Arianism by some of its principal upholders. His tutor was the Eusebius from whom its partizans took their name; and in due time he fell away to paganism, became a hater and persecutor of the Church, and was cut off before he had reigned out the brief period which will be the real Antichrist’s duration.

The next great heresy, and in its consequences far more lasting and far spreading, was of twofold character,—with two

¹ πρόδρομος Ἀντιχρίστου.—Νῦν δὲ ἴσθιν ἡ ἀποστασία· ἀπέστησαν γάρ οἱ ἄνθρωποι τῆς ὁρθῆς πίστεως· αὕτη τοίνυν ἴσθιν ἡ ἀποστασία, καὶ μίλλαι προσδεκάσθαι ὁ ἐχθρός. Cyril. Catech. 15. n. 9.

heads, as I may call them, Nestorianism and Eutychianism, apparently opposed to each other, yet acting towards a common end : it in one way or other denied the truth of CHRIST's gracious incarnation, and tended to destroy the faith of Christians not less certainly, though more insidiously, than the heresy of Arius. It spread through the East and through Egypt, corrupting and poisoning those Churches which had once, alas ! been the most flourishing, the early abodes and the strongholds of revealed truth. Out of this heresy, or at least by means of it, the impostor Mahomet sprang, and formed his creed. Here is another especial Shadow of Antichrist.

As to the third and last instance, which I might mention in the generation immediately before ourselves, I will but observe that, in like manner, the Shadow of Antichrist arose out of an apostasy, an apostasy to infidel doctrines, perhaps the most flagitious and blasphemous which the world has ever seen.

These instances give us this warning. Is the enemy of CHRIST, and His Church, to arise out of a certain special falling away from God ? And is there no reason to fear that some such Apostasy is gradually preparing, gathering, hastening on in this very day ? For is there not at this very time a special effort made almost all over the world, that is, every here and there, more or less, in sight or out of sight, in this or that place, but most visibly or formidably in its most civilized and powerful parts, an effort to do without religion ? Is there not an opinion avowed and growing, that a nation has nothing to do with religion ; that it is merely a matter for each man's own conscience,—which is all one with saying that we may let the truth fail from the earth without trying to continue it ? Is there not a vigorous and united movement in all countries to cast down the Church of CHRIST from power and place ? Is there not a feverish and ever busy endeavour to get rid of the necessity of religion in public transactions ? for example, an attempt to get rid of oaths, under a pretence that they are too sacred for affairs of common life, instead of providing that they be taken more reverently and more suitably ? an attempt to educate without religion,—that is, by putting all forms of religion together, which comes to the same thing ? an attempt

to enforce temperance, and the virtues which flow from it, without religion, by means of societies which are built on mere principles of utility ? an attempt to make *expedience*, and not *truth* the end and the rule of measures of state and the enactments of law ? an attempt to make numbers, and not truth, the ground of maintaining, or not maintaining this or that creed, as if we had any reason whatever in Scripture for thinking that the many will be in the right, and the few in the wrong ? An attempt to deprive the Bible of its one meaning to the exclusion of others, to make people think that it may have an hundred meanings all equally good, or, in other words, that it has no meaning at all, is a dead letter, and may be put aside ? an attempt to supersede religion altogether, as far as it is external or objective, as far as it is displayed in ordinances, or can be expressed by written words, —to confine it to our inward feelings, and thus, considering how transient, how variable, how evanescent our feelings are, an attempt, in fact, to destroy religion ?

Surely, there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organizing itself, taking its measures, enclosing the Church of CHRIST as in a net, and preparing the way for a general apostasy from it. Whether this very apostasy is to give birth to Antichrist, or whether he is still to be delayed, we cannot know ; but at any rate this apostasy, and all its tokens, and instruments, are of the Evil One and savour of death. Far be it from any of us to be of those simple ones, who are taken in that snare which is circling around us ! Far be it from us to be seduced with the fair promises in which Satan is sure to hide his poison ! Do you think he is so unskilful in his craft, as to ask you openly and plainly to join him in his warfare against the Truth ? No ; he offers you baits to tempt you. He promises you civil liberty ; he promises you equality ; he promises you trade and wealth ; he promises you a remission of taxes ; he promises you reform. This is the way in which he conceals from you the kind of work to which he is putting you ; he tempts you to rail against your rulers and superiors ; he does so himself, and induces you to imitate him ; or he promises you illumination,—he offers you knowledge, science, philosophy,

enlargement of mind. He scoffs at times gone by; he scoffs at every institution which reveres them. He prompts you what to say, and then listens to you, and praises you, and encourages you. He bids you mount aloft. He shows you how to become as gods. Then he laughs and jokes with you, and gets intimate with you; he takes your hand, and gets his fingers between yours, and grasps them, and then you are his.

Shall we Christians, sons of God, brethren of CHRIST, heirs of glory, shall we allow ourselves to have lot or part in this matter? Shall we, even with our little finger, help on the Mystery of iniquity which is travailing for birth, and convulsing the earth with its pangs? "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united¹." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath CHRIST with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. Wherefore, come out from among them, and be ye separate . . . and touch not the unclean thing²," lest you be workers together with God's enemies, and be opening the way for the Man of sin, the son of perdition.

¹ Gen. xlix. 6.

² 1 Cor. vi. 14—17.

SERMON II.

THE RELIGION OF ANTICHRIST.

1 JOHN iv. 3.

‘ Every spirit that confesseth not that JESUS CHRIST is come in the flesh, is not of GOD, and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already it is in the world.’

ST. JOHN tells us in these words what the characteristic of the Antichrist should be who is to come; viz. that he shall openly deny our LORD JESUS CHRIST to be the SON of GOD come in the flesh from heaven. So exactly and fully was this description to answer to him, that to deny CHRIST might be suitably called the spirit of Antichrist; and the deniers of Him might be said to have the spirit of Antichrist, to be like Antichrist, to be Antichrists. The same thing is stated in a former chapter. “ Who is the Liar, but he that denieth that JESUS is the CHRIST? he is the Antichrist, that denieth the FATHER and the SON. Whosoever denieth the SON, the same hath not the FATHER¹;” from which words, moreover, it would appear that Antichrist will be led on from rejecting the SON of GOD, to the rejection of GOD altogether, either by implication or practically.

I shall now make some further observations on the characteristic marks of the predicted enemy of the Church; and, as in those I made last week, I shall confine myself to the interpretations of Scripture given by the early Fathers.

¹ 1 John ii. 22, 23.

My reason for doing so is simply this,—that on so difficult a subject as unfulfilled prophecy, I really can have no opinion of my own, nor indeed is it desirable I should have, or at least that I should put it forward in any formal way. The opinion of any one person, even if he were the most fit to form one, could hardly be of any authority, or be worth putting forward by itself; whereas the judgment and views of the early Church claim and attract our especial regard, because for what we know they may be in part derived from traditions of the Apostles, and because they are put forward far more consistently and unanimously than those of any other set of teachers. Thus they have *greater* claims on our attention than those of other writers, be their claims little or great; if they are little, those of others are still less. The only really strong claim which can be made on our belief, is the clear fulfilment of the prophecy. Did we see all the marks of the prophecy satisfactorily answered in the past history of the Church, then we might dispense with authority in the parties setting the proof before us. This condition however can hardly be fulfilled, because the date of Antichrist comes close upon the coming of CHRIST in judgment, and therefore cannot have happened so as to allow of being appealed to. Nor is any history produceable which fulfils all the marks of Antichrist clearly, though some are fulfilled here and there. Nothing then is left us, (if we are to take up any opinion at all,—if we are to profit, as Scripture surely intends, by its warnings concerning the evil which is to come), but to go by the judgment of the Fathers, whether that be of special authority in this matter or not. To them therefore I had recourse last week, and now shall have recourse again. To continue then the subject with the early Fathers as my guides.

1. It seems clear that St. Paul and St. John speak of the same enemy of the Church, from the similarity of their descriptions. They both say, that the spirit itself was already at work in their day. "That spirit of the Antichrist," says St. John in the text, "*is now already in the world.*" "The mystery of iniquity doth *already* work," says St. Paul. And they both describe the enemy as characterized by the same especial sin, open infidelity.

St. John says, that "he is the Antichrist that *denieth the FATHER and the SON*:" while St. Paul speaks of him in like manner as "*the adversary and rival of all that is called God, or worshipped*;" that "he sitteth as God in the temple of God, setting forth himself that he is God." In both these passages, the same blasphemous denial of God and religion is described; but St. Paul adds, in addition, that he will oppose all existing religion, true or false, "*all that is called God, or worshipped*."

Two other passages of Scripture may be adduced, predicting the same reckless impiety; one from the eleventh chapter of Daniel: "The king shall do according to his will; and he shall exalt himself and magnify himself *above every god*, and shall speak marvellous things *against the God of Gods*, and shall prosper till the indignation be accomplished . . . Neither shall he regard the God of his fathers, nor the *Désire of women* (that is, as it would appear, the Messiah, to be His mother being the especial privilege and object of hope among the Jewish women), nor regard *any god*—for he shall magnify himself *above all*."

The other passage is faintly marked with any prophetic allusion in itself, except that all our SAVIOUR's sayings have a deep meaning, and the Fathers take this in particular to have such. "I am come in My FATHER's Name, and ye receive Me not; if *another shall come in his own name*, him ye will receive¹." This they consider to be a prophetic allusion to Antichrist, whom the Jews were to mistake for the Christ. He is to come "in *his own name*." Not from God, as even the SON of God came, who if any might have come in the power of His essential divinity, not in God's Name, not with any pretence of a mission from Him, but in his own name, by a blasphemous assumption of divine power, thus will Antichrist come.

To the above passages may be added those which speak generally of the *impieties* of the last age of the world, impieties which we may believe will usher in and be completed in Antichrist:

"Many shall run to and fro, and knowledge shall be increased.

¹ John v. 43.

... Many shall be purified, and made white, and tried : but the wicked shall do wickedly ; and none of the wicked shall understand, but the wise shall understand¹." "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof²:" "scoffers walking after their own lusts, and saying, Where is the promise of His coming³?" "despising government, presumptuous . . . self-willed, not afraid to speak evil of dignities . . . promising men liberty, while themselves the servants of corruption⁴:" and the like.

2. I just now made mention of the Jews: it may be well then to state what was held in the early Church concerning Antichrist's connexion with them.

Our Lord foretold that many should come in His name, saying "I am Christ." It was the judicial punishment of the Jews, as of all unbelievers in one way or another, that having rejected the true Christ, they should take up with a false one; and Antichrist will be the complete and perfect seducer, towards whom all previous ones are approximations, according to the text just quoted, "If another shall come in his own name, him ye will receive." To the same purport are St. Paul's words after describing Antichrist; "whose coming," he says, "is . . . with all deceivableness of unrighteousness in them that perish, because they received not the love of the Truth, that they might be saved. And for *this cause* God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the Truth, but had pleasure in unrighteousness."

Hence, considering that Antichrist would pretend to be the Messiah, it was of old the received notion that he was to be of Jewish race and to observe the Jewish rites.

Further, St. Paul says that Antichrist should "sit in the

¹ Dan. xii. 4. 10.

² 2 Pet. iii. 3, 4.

³ 2 Tim. iii. 2—5.

⁴ 2 Pet. ii. 10. 19.

Temple of God ;" that is, according to the earlier Fathers, in the *Jewish Temple*. Our Saviour's own words may be taken to support this notion, because He speaks of "the Abomination of Desolation," (which, whatever other meanings it might have, in its fulness denotes Antichrist,) "standing in the *holy place*." Further, the persecution of CHRIST's witnesses which Antichrist will make, is described by St. John as taking place in *Jerusalem*. "Their dead bodies shall lie in the street of the great city, (which spiritually is called Sodom and Egypt,) *where also our Lord was crucified*."

Now here a remark may be made. At first sight, I suppose, we should not consider that there was much evidence from the Sacred Text for Antichrist taking part with the Jews, or having to do with their Temple. It is, then, a very remarkable fact that the apostate emperor Julian, who was a type and earnest of the great enemy, should, as he did, have taken part with the Jews, and set about building their Temple. Here the history is a sort of comment on the prophecy, and sustains and vindicates the early interpretations of it which I am relating. Of course I must be understood to mean, and a memorable circumstance it is, that this belief of the Church that Antichrist should be connected with the Jews, was expressed long before Julian's time, and that we still possess the works in which it is contained. We have the writings of two Fathers, both Bishops and martyrs of the Church, who lived at least one hundred and fifty years before Julian, and less than one hundred years after St. John. They both distinctly declare Antichrist's connexion with the Jews.

The one of them speaks as follows : "In the Temple which is at Jerusalem the adversary will sit, endeavouring to show himself to be the Christ¹."

And the other says, "Antichrist will be he who shall resuscitate the kingdom of the Jews²."

¹ ... "cujus (Dei) jussu hoc, quod est in Hierosolymis, factum est Templum, ob eas causas quæ a nobis dictæ sunt; in quo adversarius sedebit, tentans semetipsum Christum ostendere, sicut et Dominus ait, 'Quum autem videritis Abominationem desolationis,'" &c. Iren. Hær. v. 25.

² ... ὅτι ἐκείνῳ ἀλλ' ἢ ὁ Ἀντίχριστος, ὁ ἐγυρόμενος, δε

What makes this still more observable is, that the recent Shadow of Antichrist, whom our fathers or we ourselves saw, by a sort of fatality (so to speak) took up the cause of the Jews, and was almost hailed by them as their Messiah, and seemed to be drawn irresistibly towards and to hover about the Holy Land, which the early Church considered would be the scene of Antichrist's exploits.

3. Next let us ask, Will Antichrist profess any sort of religion at all? Neither true God nor false God will he worship: so far is clear, and yet something more, and that obscure, is told us. Indeed, as far as the prophetic accounts go, they seem at first sight incompatible with each other. Antichrist is to "exalt himself over all that is called God or worshipped." He will set himself forcibly against idols and idolatry, as the early teachers agree in declaring. Yet in the book of Daniel we read, "*In his estate shall he honour the God of forces; and a God whom his fathers knew not shall he honour with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory* ¹." What is meant by the words translated "God of forces," and afterwards called "a strange God," is quite hidden from us, and probably will be so till the event; but any how some sort of false worship is certainly predicted as the mark of Antichrist, with this prediction the contrary way, that he shall set himself against *all idols*, as well as against the true God. Now it is not at all extraordinary that there should be this contrariety in the prediction, for we know generally that infidelity leads to superstition, and that the men most reckless in their blasphemy are cowards also. They cannot be consistent if they would. But let me notice here again a remarkable coincidence, which is contained in the history of the

καὶ αὐτὸς τὴν Ἰουδαίων βασιλείαν ἀναστήσει. Hippol. de Antichristo, § 25. St. Cyril of Jerusalem also speaks of Antichrist building the Jewish Temple; and he too wrote before Julian's attempt, and¹ (what is remarkable) prophesied it would fail, *because Julian was not the Antichrist, who alone could do it.* Vide Ruff. Hist. x. 37.

¹ Dan. xi. 38, 39.

last fifty years,—a coincidence between actual events and prophecy sufficient to show us that the apparent contradiction in the latter may easily be reconciled, though beforehand we may not see how ; sufficient to remind us that the all-watchful eye, and the all-ordaining hand of God is still over the world, and that the seeds sown in prophecy above two thousand years since, are not dead, but from time to time, by blade and tender shoot, give earnest of the future harvest. Surely the world is impregnated with unearthly elements, which ever and anon, in unhealthy seasons, give lowering and muttering tokens of the wrath to come !

In that great and famous nation which is near us, once great for its love of CHRIST'S Church, since memorable for deeds of blasphemy, which leads me here to mention it, and now, when it should be pitied and prayed for, made unhappily our own model in too many respects,—followed when it should be condemned, and admired when it should be excused,—in the capital of that powerful and celebrated nation, there took place, as we all well know, within the last fifty years, an open apostacy from Christianity ; not from Christianity only, but from every kind of worship which might retain any semblance or pretence of the great truths of religion. Atheism was absolutely professed ;—yet in spite of this, it seems a contradiction in terms to say it, a certain sort of worship, and that, as the prophet expresses it, "a strange worship," was introduced. Observe what this was.

I say, they avowed on the one hand Atheism. They prevailed upon an unhappy man, whom their proceedings had forced upon the Church as an Archbishop, to come before them in public and declare that there was no God, and that what he had hitherto taught was a fable. They wrote up over the burial-places that death was an eternal sleep. They closed the Churches, they seized and desecrated the gold and silver plate belonging to them, turning these sacred instruments, like Belshazzar, to the use of their impious revellings ; they formed mock processions, clad in priestly garments, and singing profane hymns. They annulled the divine ordinance of marriage, resolving it into a

mere civil contract to be made and dissolved at pleasure. These things are but a part of their enormities.

On the other hand, after having broken away from all restraint towards God and man, they gave a name to the reprobate state itself into which they had thrown themselves, and exalted it; that very negation of religion, or rather that real and living blasphemy, into a kind of God. They called it *LIBERTY*, and they *literally* worshipped it as a divinity. It would almost be incredible, that men who had flung off all religion should be at the pains to assume a new and senseless worship of their own devising, whether in superstition or in mockery, were not events so recent and so notorious. After abjuring our Lord and SAVIOUR, and blasphemously declaring Him to be an impostor, they proceeded to decree, in the public assembly of the nation, the adoration of Liberty and Equality as divinities; and they appointed festivals besides in honour of Reason, the Country, the Constitution, and the Virtues. Further, they determined that tutelary gods, even dead men, may be canonized, consecrated, and worshipped; and they enrolled in the number of these some of the most notorious infidels and profligates of the last century. The remains of the two principal of these were brought in solemn procession into one of their Churches, and placed upon the holy altar itself; incense was offered to them, and the assembled multitude bowed down in worship before one of them—before what remained on earth of an inveterate enemy of CHRIST.

Now, I do not mention all this as considering it the fulfilment of the prophecy, nor, again, as if the fulfilment when it comes will be in this precise way, but merely to point out, what the course of events has shown us in these latter times, that there *are* ways of fulfilling sacred announcements that seem at first sight contradictory,—that men may oppose every existing worship, true and false, and yet take up a worship of their own from pride, wantonness, policy, superstition, fanaticism, or other reasons.

And further, let it be remarked that there was a tendency in the infatuated people I have spoken of, to introduce the old Roman democratic worship, as if further to show us that Rome,

the fourth monster of the prophet's vision, is not dead. They even went so far as to restore the worship of one of the Roman divinities (Ceres) by name, raised a statue to her, and appointed a festival in her honour. This indeed was inconsistent with exalting themselves "above *all* that is called God ;" but I mention it, as I have said, not as throwing light upon the prophecy, but to show that the spirit of old Rome has not passed from the world, though its name is almost extinct.

Still further, it is startling to observe, that that former apostate in the early times, the Emperor Julian, he too was engaged in bringing back Roman Paganism.

Further still, let it be observed that Antiochus too, the Antichrist before CHRIST, the persecutor of the Jews, he too signalised himself in forcing the Pagan worship upon them, introducing it even into the Temple.

We know not what is to come ; but this we may safely say, that, improbable as it is that Paganism should ever be publicly restored and enforced by authority for any time, however short, even three years and a half, yet it is far less improbable now than it was fifty years ago, before the event occurred which I have referred to. Who would not have been thought a madman or idiot, before that period, who had conjectured such a portentous approximation to Paganism as actually took place ?

4. Now let us recur to the ancient Fathers, and see whether their further anticipations do not run parallel to the events which have since happened.

Antichrist, as they considered, will come out of the Roman Empire just upon its destruction ;—that is, the Roman Empire will in its last days divide itself into ten parts, and the enemy will come up suddenly out of it upon these ten, and subdue three of them, or all of them perhaps, and (as the prophet continues) "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, times, and the dividing of time¹." Now it is very observable that one of the two early Fathers whom

¹ Dan. vii. 25.

I have already cited¹, expressly says that the ten states (the "toes" of Dan. ii.) which will at length appear, shall be *democracies*. I say this is observable, considering the *present* state of the world, the tendency of things in this day towards democracy, and the instance which has been presented to us of democracy within the last fifty years, in those occurrences in France to which I have already alluded.

Another expectation of the early Church was, that the Roman monster, after remaining torpid for centuries, would wake up at the end of the world, and be restored in all its laws and forms; and this too, considering those same recent events to which I have alluded, is certainly worth noticing also. One of the Fathers whom I have already quoted, expressly deduces from a passage in the xiii. chapter of the Apocalypse, that "the system of Augustus, who was founder of the Roman Empire, shall be adopted and established by him (Antichrist), in order to his own aggrandizement and glory. This is the fourth monster whose head was wounded and healed; in that the empire was destroyed and came to nought, and was divided into ten. But at this time Antichrist, as being a man of resources, will heal and restore it; so that it will be active and vigorous once more through the system which he establishes²."

"I will but notice one other expectation falling in with the foregoing notion of the re-establishment of Roman power, entertained by the Fathers whom I have cited several times; viz. one concerning the name of Antichrist, as spoken of in the xiiiith chapter of Revelations: "Here is wisdom," says the inspired

¹ ... τούτων οὖν ἰσομένων, καὶ τῶν δέκα δακτύλων τῆς εἰκόνης εἰς δημοκρατίας χωρησάντων, καὶ τῶν δέκα κεράτων τοῦ τετάρτου θηρίου εἰς δέκα βασιλείας μερισθέντων, ἴδωμεν σαφέστερον τὰ προκείμενα. Hippol. de Antichristo, § 27.

² ... τοῦτο σημαίνει, ὅτι κατὰ τὸν Αὐγούστου νόμον, ἀφ' οὗ καὶ ἡ βασιλεία Ῥωμαίων συνίστη, οὕτω καὶ αὐτὸς ἐκλείψει καὶ διατάξει ἅπαντα ἐπικυρῶν, διὰ τοῦτου δόξαν ἑαυτοῦ πλείονα περιποιούμενος. Τοῦτο γάρ ἐστι τὸ θῆριον τὸ τέταρτον, οὗ ἐπλήγη ἡ κεφαλὴ καὶ πάλιν ἰθεραπεύθη, διὰ τὸ καταλυθῆναι αὐτήν, ἢ καὶ ἀτιμασθῆναι, καὶ εἰς δέκα διαδήματα ἡναλυθῆναι· ὅς τότε πανσῆχος ὢν ὥσπερ θεραπεύσει αὐτήν καὶ ἀνανεώσει. ... ἐνεργήσει γὰρ καὶ ἰσχύσει πάλιν διὰ τὸν ὑπ' αὐτοῦ ὀριζόμενον νόμον. Hippol. de Antichristo, § 49.

text, "let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six." They both give a name, (the letters of which together in Greek make up this number) characteristic of the position of Antichrist as the head of the Roman Empire in its restored state, viz. the word *Latinus*, or the Latin king.

The earlier of these Fathers speaks as follows : "Expect that the empire will first be divided into ten kings ; then while they are reigning and beginning to settle and aggrandize themselves, suddenly one will come and claim the kingdom, and frighten them, having for his name the very number 666 ; him recognize as the Abomination of Desolation. This is implied in the Apostle's saying, 'When they shall say peace and safety, then sudden destruction shall come on them¹.'" Then he goes on to mention, together with two other words, the name of *Latinos* as answering to the number, and says of it, "This is very probable, since it is the name of the last empire ;—for the Latins (that is, the Romans) are now in power²."

The other Father thus speaks : "Since the wound of the first monster was healed and it is plain that the Latins are that empire, therefore he is called the Latin King (*Latinus*), the name passing from an empire to an individual³." Whether this anticipation will be fulfilled or not, we cannot say. I only men-

¹ "Scientes firnum numerum qui a Scriptura annunciatu est, id est, sexcentorum sexaginta sex, sustineant primum quidem divisionem regni in decem ; post deinde, illis regnantibus et incipientibus corrigere sua negotia, et augere suum regnum, qui de improvviso advenerit regnum sibi vindicans et terreat prædictos, habens nomen continens prædictum numerum, huic vere cognoscere esse Abominationem desolationis. Hoc et Apostolus ait, 'Quum dixerint,' &c. Iren. Hær. v. 30.

² "Sed et Λατῖνος nomen habet sexcentorum sexaginta sex numerum ; et valde verisimile est, quoniam novissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant." Iren. Hær. ibid. He goes on, however, to say he prefers one of the other words.

³ "... ἀλλ' ἐπειδὴ προφθήμεν λέγοντες, ὅτι ἰσχυροῦς ἡ πληγὴ τοῦ θηρίου τοῦ πρώτου, καὶ ποιήσῃ λαλεῖν τὴν εἰκόνα, τοῦτ' ἐστίν, ἰσχυρὸς φανερὸν δ' ἐστὶ πᾶσιν, ὅτι οἱ κρατοῦντες ἐν νῦν εἰσὶ Λατῖνοι, εἰς ἐνὸς οὖν ἀνθρώπου ὄνομα μεταγόμενον γίνεται Λατῖνος. Hipp. de Antichristo, § 80.

tion it as showing the belief of the Fathers in the restoration and re-establishment of the Roman empire, which has certainly since their day been attempted.

It seems then, on the whole, that, as far as the testimony of the early Church goes, Antichrist will be an open blasphemer, opposing himself to every existing worship, true and false,—a persecutor, a patron to the Jews, and a restorer of their worship, and, further, the author of a novel kind of worship. Moreover, he will appear suddenly, at the very end of the Roman empire, which once was and now sleeps ; that he will knit it into one, and engraft his Judaism and his new worship (a sort of Paganism, it may be) upon the old discipline of Cæsar Augustus ; that in consequence he will earn the title of the Latin or Roman King, as best expressive of his place and character ; lastly, that he will pass away as suddenly as he came.

Now concerning this, I repeat, I do not wish to pronounce how far the early Church was right or wrong in these anticipations, though events since have variously tended to strengthen its general interpretations of Scripture prophecy.

It may be asked, What practical use is there in speaking of these things, if they be doubtful ? With a short notice of this objection, I shall conclude.

First, it is not unprofitable to bear in mind that we are still under what may be called a miraculous system. I do not mean to maintain that literal miracles are taking place now, but that our present state is a portion of a providential course, which began in miracle, and at least at the end of the world, if not before, will end in miracle. The particular expectations above detailed may be right or wrong ; yet an Antichrist, whoever and whatever he be, is to come ; marvels are to come ; the old Roman empire is not extinct ; the devil, if bound, is bound but for a season ; the contest of good and evil is not ended. I repeat it, in the present state of things, when the great object of education is supposed to be the getting rid of things supernatural, when we are bid to laugh and jeer at believing every thing we do not see, are told to account for every thing by things known and ascertained, and to assay every statement by the touchstone of experience, I

must think that this vision of Antichrist, as a supernatural power to come, is a great providential gain, as being a counterpoise to the evil tendencies of the age.

And next, it must surely be profitable for our thoughts to be sent backward and forward to the beginning and the end of the Gospel times, to the first and second coming of CHRIST. What we want, is to *understand* that we are in the place in which the early Christians were, with the same covenant, ministry, sacraments, and duties ;—to realize a state of things long past away ;—to feel that we are in a sinful world, a world lying in wickedness ;—to discern our position in it, that we are witnesses in it, that reproach and suffering are our portion,—so that we must not “think it strange” if they come upon us, but a kind of gracious exception if they do not ;—to have our hearts awake, as if we had seen CHRIST and His Apostles, and seen their miracles,—awake to the hope and waiting of His second coming, looking out for it, nay, desiring to see the tokens of it ;—thinking often and much of the judgment to come, dwelling on and adequately entering into the thought, that *we* individually shall be judged. All these surely are acts of true and saving faith ; and this is one substantial use of the Book of Revelations, and other prophetic parts of Scripture, quite distinct from our knowing their real interpretation, viz. to take the veil from our eyes, to lift up the covering which lies over the face of the world, and make us see, day by day, as we go in and out, as we get up and lie down, as we labour, and walk, and rest, and recreate ourselves, the Throne of God set up in the midst of us, His majesty and His judgments, His SON’s continual intercession for the elect, their trials, and their victory.

May God enable us all thus to walk by faith, not by sight, and live in the past and future, not in the present !

SERMON III.

THE CITY OF ANTICHRIST.

REV. xvii. 18.

"The woman which thou sawest is that great city, which reigneth over the kings of the earth."

THE city spoken of in these words is evidently Rome, which was then the seat of empire all over the earth,—which was supreme even in Judæa. We hear of the Romans all through the Gospels and Acts. Our SAVIOUR was born when His mother, the Blessed Virgin, and Joseph, were brought up to Bethlehem to be taxed by the Roman governor. He was crucified under Pontius Pilate, the Roman governor. St. Paul was at various times protected by the circumstance of his being a Roman citizen; on the other hand, when he was seized and imprisoned, it was by the Roman governors, and at last he was sent to Rome itself, to the emperor, and eventually martyred there, together with St. Peter. Thus the sovereignty of Rome, at the time when CHRIST and His Apostles preached and wrote, which is a matter of historical notoriety, is forced on our notice in the New Testament itself. It is undeniably meant in the text, by the great city which reigneth over the kings of the earth.

The connexion of Rome with the reign and exploits of Antichrist, is so often brought before us in the controversies of the day, that it may be well, after what I have already had occasion to say on the subject of the last enemy of the Church, to consider now what Scripture prophecy says concerning Rome; which I shall attempt to do, as before, with the guidance of the early Fathers.

Now let us observe what the Chapter says, in which the text occurs, concerning Rome, and what we may deduce from it.

This great city is described under the image of a woman, cruel, profligate, and impious. She is described as arrayed in all worldly splendour and costliness, in purple and scarlet, in gold and precious stones, and pearls, as shedding and drinking the blood of the saints, till she was drunken with it. Moreover she is called by the name of "Babylon the Great," to signify her power, wealth, profaneness, pride, sensuality, and persecuting spirit, after the pattern of that former enemy of the Church. I need not here relate how all this really answered to the character and history of Rome at the time St. John spoke of it. There never was a more ambitious, haughty, hardhearted, and worldly people than the Romans; never any, for none else had ever the opportunity, which so persecuted the Church. Christians suffered ten persecutions at their hands, as they are commonly reckoned, and very horrible ones, extending over two hundred and fifty years. The day would fail to go through an account of the tortures they suffered from Rome; so that the Apostle's description was as signally fulfilled afterwards as a prophecy, as it was accurate at the time as an historical notice.

This guilty city, represented by St. John as an abandoned woman, is said to be seated on "a scarlet-coloured monster, full of names of blasphemy, having seven heads and ten horns." Here we are sent back by the prophetic description to the seventh chapter of Daniel, in which the four great empires of the world are shadowed out under the figure of four beasts, a lion, a bear, a leopard, and a nameless monster, "*diverse*" from the rest, "*dreadful and terrible, and strong exceedingly*;" "*and it had ten horns.*" This surely is the very same beast which St. John saw: the ten horns mark it. Now this fourth beast in Daniel's vision is the Roman empire; therefore "the beast" on which the woman sat, is the Roman empire. And this agrees very accurately with the actual position of things in history; for Rome, the mistress of the world, might well be said to sit upon, and be carried about triumphantly on that world which she had subdued, and made her creature. Further, the prophet Daniel explains the ten horns

of the beast to be "ten kings that shall arise" out of this empire; in which St. John agrees, saying, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast." Moreover in a former vision Daniel speaks of the empire as destined to be "divided," as "partly strong and partly broken".¹ Further still, this empire, the beast of burden of the woman, was at length to rise against her and devour her, as some savage animal might turn upon its keeper; and it was to do this in the time of its divided or multiplied existence. "The ten horns which thou sawest upon the beast, these shall hate" her, "and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Such was to be the end of the great city. Lastly, three of the kings, perhaps all, are said to be subdued by Antichrist, who is to come up suddenly while they are in power; for such is the course of Daniel's prophecy—"Another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of time." This power, who was to rise upon the kings, is Antichrist; and I would have you observe how Rome and Antichrist stand towards each other in the prophecy. Rome is to fall before Antichrist rises; for the ten kings are to destroy Rome, and Antichrist is then to appear and supersede the ten kings. As far as we dare judge from the words, this seems clear. St. John says, "the ten horns shall hate and devour" the woman: and Daniel says, "I considered the horns, and behold, there came up among them another little horn" with "eyes like the eyes of a man, and a mouth speaking great things:"—that is Antichrist.

Now then, let us consider how far these prophecies have been fulfilled, and what seems to remain.

In the first place, the Roman empire did break up, as foretold. It divided into a number of separate kingdoms, such as our own, France, and the like; yet it is difficult to number ten accurately

¹ Dan. ii. 41, 42.

and exactly. Next, though Rome certainly has been desolated in the most fearful and miserable way, yet it has not exactly suffered from ten parts of its own former empire, but from barbarians who came down upon it from regions external to it; and, in the third place, it still exists as a city, *whereas* it was to be "desolated, devoured, and burned with fire." And, fourthly, there is *one* point in the description of the ungodly city, which has hardly been fulfilled at all in the case of Rome. She had "a golden cup in her hand full of abominations," and made "the inhabitants of the earth drunk with the wine of her fornication;" expressions which imply surely some seduction or delusion which she was enabled to practise upon the world, and which, I say, has not been fulfilled in the case of that great imperial city upon seven hills of which St. John spake. Let us consider some of these points more at length.

I say, the Roman empire has scarcely yet been divided into ten. The prophet Daniel is conspicuous among the inspired writers for the clearness and exactness of his predictions; so much so, that some infidels, overcome by the truth of them, could only take refuge in the unworthy, and, at the same time, most unreasonable and untenable supposition, that they were written after the events which they profess to foretell. But we have had no such exact fulfilment in history of the ten kings; therefore we must suppose that it is yet to come. With this accords the ancient notion, that they were to come *at the end of the world*, and last but a *short time*, Antichrist coming upon them. There have, indeed, been approximations to that number, yet, I conceive, nothing more. Now observe how the actual state of things corresponds to the prophecy, and to the primitive interpretation of it. It is difficult to say whether the Roman empire is gone or not: in one sense, it is,—for it is divided into kingdoms; in another sense, it is not,—for the date cannot be assigned at which it came to an end, and much might be said in various ways, to show that it might be considered still existing, though in a mutilated and decayed state. But if this be so, and if it is to end in ten vigorous kings, as Daniel says, then it must one day *revive*. Now observe, I say, how the prophetic description answers to this account of it. "The Beast," that is, the Roman empire, "the

Monster that thou sawest, *was and is not*, and *shall ascend out of the abyss, and go into perdition.*" Again, mention is made of "the Beast that *was, and is not, and yet is.*" Again, we are expressly told that the ten kings and the empire shall rise together; the kings appearing at the time of the monster's resurrection, not in its languid and torpid state. "The ten kings . . . have received no kingdom as yet, but receive power as kings one hour with the beast." If, then, the Roman power is still prostrate, the ten kings have not come; and if the ten kings have not come, the destined destroyers of the woman, the full judgments upon Rome have not yet come.

Thus the full measure of judgment has not fallen upon Rome; yet her sufferings, and the sufferings of her empire, have been very severe. St. Peter seems to predict them, in his First Epistle, as then impending. He seems to imply, that CHRIST's visitation, which was then just occurring, was no local or momentary vengeance upon one people or city, but a solemn and extended judgment of the whole earth, though beginning at Jerusalem. "The time is come," he says, "when judgment must begin at the house of God (at the sacred city); and, if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved" (i. e. the remnant who should go forth of Zion, according to the prophecy, that chosen seed in the Jewish Church which received CHRIST when He came, and took the new name of Christians, and shot forth and grew far and wide into a fresh Church, or, in other words, the elect whom our SAVIOUR speaks of as being involved in all the troubles and judgments of the devoted people, yet safely carried through); "if the righteous scarcely be saved, where shall the ungodly and the sinner appear,"—the inhabitants of the world at large¹?

Here is intimation of the presence of a fearful scourge, which was then going over all the ungodly world, beginning at apostate Jerusalem, and punishing it. Such was the case: vengeance first fell upon the once holy city, which was destroyed by the Romans: it proceeded next against the executioners themselves². The empire was disorganized, and broken to pieces with dissensions and insur-

¹ 1 Pet. iv. 17, 18. Vide also Jer. xxv. 28, 29. Ezek. ix. 6.

² Vide Is. xlvii. 5, 6.

rections, with plagues, famines, and earthquakes, while countless hosts of barbarians attacked it from the north and east, and portioned it out, and burned and pillaged Rome itself. The judgment, I say, which began at Jerusalem, steadily tracked its way for centuries round and round the world, till at length, with unerring aim, it smote the haughty mistress of all nations herself, the guilty woman seated upon the fourth monster which Daniel saw. I will mention one or two of these fearful inflictions.

Hosts of barbarians came down upon the civilized world, the Roman empire. One multitude,—though multitude is a feeble word to describe them,—invaded France¹, which was living in peace and prosperity under the shadow of Rome. They desolated and burned town and country. Seventeen provinces were made a desert. Eight metropolitan cities were set on fire and destroyed. Multitudes of Christians perished even in the churches.

The fruitful coast of Africa was the scene of another of these invasions². The barbarians gave no quarter to any who opposed them. They tortured their captives, of whatever age, rank, and sex, to force them to discover their wealth. They drove away the inhabitants of the cities to the mountains. They ransacked the churches. They destroyed even the fruit-trees, so complete was the desolation.

Of judgments in the course of nature, I will mention three out of a great number. One, an inundation from the sea in all parts of the Eastern empire. The water overflowed the coast for two miles inland, sweeping away houses and inhabitants along a line of some thousand miles. One great city (Alexandria) lost fifty thousand persons³.

The second, a series of earthquakes; some of which were felt all over the empire. Constantinople was thus shaken above forty days together. At Antioch 250,000 persons perished in another.

And in the third place a plague, which lasted (languishing and reviving) through the long period of fifty-two years. In Constantinople during three months there died daily 5000, and at length 10,000 persons. I give these facts from a modern writer,

¹ A. D. 407. Vide Gibbon, Hist. vol. v. chap. 30. ² A. D. 480. Vide Gibbon, Hist. vol. vi. chap. 33. ³ A. D. 365. Ibid. vol. iv. chap. 26.

who is neither favourable to Christianity, nor credulous in matters of historical testimony. In some countries the population was wasted away altogether, and has not recovered to this day¹.

Such were the scourges by which the fourth monster of Daniel's vision was brought low, "the Lord God's sore judgments, the sword, the famine, and the pestilence²." Such was the process by which "that which letteth," (in St. Paul's language) began to be "taken away;" though not altogether removed even at this day.

And, while the world itself was thus plagued, not less was the offending city which had ruled it. Rome was taken and plundered three several times. The inhabitants were murdered, made captives, or obliged to fly all over Italy. The gold and jewels of the queen of the nations, her precious silk and purple, and her works of art, were carried off or destroyed.

These are great and notable events, and certainly form part of the predicted judgment upon Rome; at the same time they do not adequately fulfil the prophecy, which says expressly, on the one hand, that the ten portions of the empire itself which had almost been slain, shall rise up against the city, and "make her desolate and burn her with fire," which they have not yet done; and, on the other hand, that the city shall experience a *total* destruction, which has not yet befallen her, for she still exists. St. John's words on the latter point are clear and determinate. "Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird³;" words which would seem to refer us to the curse upon the literal Babylon; and we know how it was fulfilled. The prophet Isaiah had said, that in Babylon "wild beasts of the desert should lie there, and their houses be full of doleful creatures, and owls should dwell there, and satyrs," or devils, "should dance there⁴." And we know that all this has happened to Babylon; it is a heap of ruins; no man dwells there; nay, it is difficult to say even where exactly it was placed, so great is the desolation. Such a desolation St. John

¹ A. D. 540. Ibid. vol. vii. chap. 43.

² Ezek. xiv. 21.

³ Rev. xviii. 2.

⁴ Isai. xlii. 21.

seems to predict, concerning the guilty persecuting city we are considering; and in spite of what she has suffered, such a desolation has not come upon her yet. Again, "she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her." Surely this implies utter destruction, annihilation. Again, "a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and *shall be found no more at all.*"

To these passages I would add this reflection. Surely Rome is spoken of in Scripture as a more inveterate enemy of God and His saints even than Babylon, as the great pollution and bane of the earth: if then Babylon has been destroyed wholly, much more, according to all reasonable conjecture, will Rome be destroyed one day.

It may be farther observed, that serious men in the early Church certainly thought that the barbarian invasions were not all that Rome was to receive in the way of vengeance, but that God would one day destroy it by the fury of the elements. "Rome," says one of them, at a time when a barbarian conqueror had possession of the city, and all things seemed to threaten its destruction, "Rome shall not be destroyed by the nations, but shall consume away internally, worn out by storms of lightning, whirlwinds, and earthquakes¹."

This is what may be said on the one side, but after all something may be said on the other; not indeed to show that the prophecy is already fully accomplished, for it certainly is not, but to show that, granting this, what accomplishment remains has reference not to Rome, but to some other object or objects of divine vengeance. I shall explain my meaning under two heads.

1. First, why has not Rome been destroyed hitherto? how was it that the barbarians left it? Babylon sunk under the

¹ Greg. Dial. ii. 15. Dr. Burton, *Antiq. of Rome*, p. 475, quotes the following passage of St. Malachi's prophecy, (A. D. 1130,) about the line of the Popes, which seems to look the same way. "In the last persecution of the Holy Church, Peter of Rome shall be on the throne, who shall feed his flock in many tribulations. When these are past, *the city upon seven hills shall be destroyed*, and the awful Judge shall judge the people."

avenger whom God brought against it—Rome has not : why is this ? for if there has been a something to procrastinate the vengeance due to Rome hitherto, peradventure that obstacle may act again and again, and stay the uplifted hand of divine wrath till the end come. The cause seems to be simply this, that when the barbarians came down, God had a people in that city. Babylon was a mere prison of the Church ; Rome had received her as a guest. The Church dwelt in Rome, and while her children suffered in the heathen city from the barbarians, so again they were there the life and the salt of the city where they suffered.

Christians understood this at the time, and availed themselves of their position. They remembered Abraham's intercession for Sodom, and the gracious announcement made him, that had there been ten righteous men therein, it would have been saved.

When the city was worsted, threatened, and at length overthrown, the Pagans had cried out that *Christianity was* the cause of this. They said they had always flourished under their idols, and that these idols and devils (gods as they called them) were displeased at them for the numbers among them who had been converted to the faith of the Gospel, and had in consequence deserted them, given them over to their enemies, and brought vengeance upon them. On the other hand, they scoffed at the Christians, saying in effect, "Where is now your God ? Why does he not save you ? You are not better off than we ;—like the impenitent thief, "If Thou be the CHRIST, save Thyself and us ;" or, like the multitude, "If He be the SON of God, let him come down from the Cross." This was during the time of one of the most celebrated bishops and doctors of the Church, St. Austin ; and he replied to their challenge. He replied to them, and to his brethren also, some of whom were offended and shocked that such calamities should have happened to a city which had become Christian¹. He pointed to the cities which had already sinned and been visited, and showed that they had altogether perished, whereas Rome was still preserved. Here then he said was the very fulfilment of the promise of God, an-

¹ Austin, de Urbis Excidio, vol. vi. p. 622. Ed. Ben. et de Civ. Del, i. 1—7.

nounced to Abraham ; for the sake of the Christians in it, Rome was chastised, not overthrown utterly.

Historical facts support St. Augustine's view of things : God showed visibly, not only provided secretly, that the Church should be the salvation of the city. The fierce conqueror, Alaric, who first came against it, exhorted his troops, "to respect the Churches of the Apostles St. Peter and St. Paul, as holy and inviolable sanctuaries ;" and he gave orders that a quantity of plate consecrated to St. Peter should be removed into his Church from the place where it had been discovered ¹.

Again, fifty years afterwards, when Attila was advancing against the city, the bishop of Rome of the day, St. Leo, formed one of a deputation of three, who went out to meet him, and was successful in arresting his purpose. A few years afterwards, Genseric, the most savage of the barbarian conquerors, appeared before the defenceless city. The same fearless prelate went out to meet him at the head of his clergy, and though he did not avail to save the city from pillage, yet he gained a promise that the unresisting multitude should be spared, the buildings protected from fire, and the captives from torture ². Thus from the Goth, Hun, and Vandal, did the Christian Church shield the guilty city in which she dwelt. What a wonderful rule of God's providence is herein displayed, which occurs daily ! the Church sanctifies yet suffers with the world, sharing its sufferings yet lightening them. In the case before us, it has (if we may humbly say it,) suspended, to this day, the vengeance destined to fall upon her who was drunk with the blood of the martyrs of Jesus. That vengeance has never fallen ; it is still suspended ; nor can reason be given *why* Rome has not fallen under the rule of God's general dealings with His rebellious creatures, and suffered (according to the prophecy), the fulness of God's wrath begun in her, except that a Christian Church is still in that city, sanctifying it, interceding for it, saving it. That part of the Christian Church, (alas !) has in process of time become infected with the sins of Rome itself, and learned to be ambitious and cruel after the fashion of those who possessed the place afore-

¹ Vide Gibbon, Hist. vol. v. chap. 31.

² Ibid. vol. vi. chap. 35, 36.

times¹. Yet if it were what some would make it, if it were as reprobate as heathen Rome itself, what stays the judgment long ago begun? why does not the Avenging Arm, which made its first stroke ages since, deal its second and its third, till the city has fallen? why is not Rome as Sodom and Gomorrah, if there be no righteous men in it?

This then is the first remark I would make as to the fulfilment of the prophecy which is yet to come; perchance, through God's mercy, it may be procrastinated even to the end, and never be fulfilled. Of this we can know nothing one way or the other.

2. Secondly, let it be considered, that as Babylon is a type of Rome, and of the world of sin and vanity, so Rome in turn may be a type also, whether of some other city, or of a proud and deceiving world. The woman is said to be Babylon as well as Rome, and as she is something more than Babylon, namely, Rome, so again she may be something more than Rome, which is yet to come. Various great cities in Scripture, are made, in their ungodliness and ruin, types of the world itself. Their end is described in figures which in their fulness apply only to the end of the world; the sun and moon are said to fall, the earth to quake, and the stars to fall from heaven². As then their ruin prefigures a greater and wider judgment, so the chapters of which the text forms a part may have a further accomplishment not in Rome, but in the world itself, or some other great city to which we cannot at present apply them, or to all the great cities of the world together, and to the spirit that rules in them, their avaricious, luxurious, self-dependent, irreligious spirit. And in this sense is already fulfilled a portion of the chapter before us, which does not apply to heathen Rome; I mean the description of the woman as making men drunk with her sorceries and delusions; for such, surely, nothing but an intoxication is that arrogant, ungodly, falsely liberal, and worldly spirit, which great cities spread through a country.

¹ No opinion, one way or the other, is here expressed as to the question, how far, as the local Church has saved Rome, so Rome has corrupted the local Church, or whether the local Church in consequence, or again whether other Churches elsewhere, may or may not be types of Antichrist.

² Vide Isaiah xiii. 10, &c.

To sum up what I have said. The question asked was, Is not (as is commonly said and believed among us) Rome mentioned in the Apocalypse, as having especial share in the events which will come at the end of the world by means or after the time of Antichrist? I answer this, that Rome's judgments have come on her in great measure, when her empire was taken from her; that her persecutions of the Church have been in great measure judged, and the Scripture predictions concerning her fulfilled; that whether or not she shall be further judged depends on two circumstances, first, whether "the righteous men" in the city who saved her when her judgment first came may not, through God's great mercy, be allowed to save her still; next, whether the prophecy relates in its fulness to Rome or to some other object or objects of which Rome is a type. And further, I say, that if Rome is still to be judged, this must be before Antichrist comes, because Antichrist comes upon and destroys the ten kings, and lasts but a short space, but the ten kings are to destroy Rome. On the other hand, so far would seem to be clear, that the prophecy itself has not been fully accomplished, whatever we decide about Rome's concern in it. The Roman empire has not yet been divided into ten heads, nor has it yet risen against the woman, whoever she stands for, nor has the woman yet received her ultimate judgment.

We are warned against sharing in her sins, and in her punishment. How shall we feel when the end comes, if we be found mere children of this world and of its great cities; with tastes, opinions, habits, such as are found in its cities; with a heart dependent on human society, and a reason moulded by it! What a miserable lot will be ours at the last day, to find ourselves before our Judge, with all the low feelings, principles, and aims which the world encourages; with our thoughts wandering (if that be possible then), wandering after vanities; with thoughts which rise no higher than the consideration of our own comforts, or our gains; with a haughty contempt for the Church, her ministers, her lowly people; a love of rank and station, an admiration of the splendour and the fashions of the world, an affectation of refinement, a dependence upon our powers of reason,

an habitual self-esteem, and an utter ignorance of the number and the heinousness of the sins which lie against us ! And when the judgment is over, and the saints have gone up to heaven, and there is silence and darkness where all was so full of life and expectation, where shall we find ourselves ? Men now give fair names to sins and sinners ; but then all the citizens of Babylon will appear in their true colours, as the word of God exhibits them, “ as dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and lovers and makers of lies.”

SERMON IV.

THE PERSECUTION OF ANTICHRIST.

DANIEL xii. 1.

"There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

WE have been so accustomed to hear of the persecutions of the Church, both from the New Testament and from the history of Christianity, that it is well if we have not at length come to regard the account as words of course, to speak of them without understanding what we say, and to receive no practical benefit from having been told of them: much less are we likely to take them for what they really are, a characteristic mark of CHRIST'S Church. They are not indeed the *necessary* lot of the Church, but at least one of her appropriate badges; so that on the whole, looking at the course of history, you might set down persecution as one of the peculiarities by which you recognise her. And our LORD seems to intimate how becoming, how natural persecution is to the Church, by placing it among *His* Beatitudes. "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven;" giving it the same high and honourable rank in the assemblage of evangelical graces,^a which the Sabbath holds among the ten Commandments,—I mean, as a sort of sign and token of His followers, and, as such, placed in the moral code, though in itself external to it.

He seems to show us this in another way, viz., as intimating

to us the fact, that in persecution the Church begins and ends. He left her in persecution, and He will find her in persecution. He recognises her as His own,—He framed, and He will claim her,—as a persecuted Church, bearing His Cross. And that awful relic of Him which He gave her, and which she is found with at the end, she cannot have lost by the way.

The text speaks of the great persecution yet to come—and seems referred to by our LORD in His solemn prophecy before His passion, in which He comprises both series of events, both those which attended His first, and those which will attend at His second coming—both persecutions of His Church, the early and the late. He speaks as follows: “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened, there should no flesh be saved; but for the elect’s sake, those days shall be shortened ¹.”

Having been led, at this season of the year, to speak of that dreadful visitation which will precede the return of CHRIST to judge the world, I mean the coming of Antichrist, I will end the subject now with a few brief remarks on the persecution which will attend it. In saying that a persecution will attend it, I do but speak the opinion of the early Church, as I have tried to do all along, and shall do in what follows.

First, I will cite some of the principal texts which seem to refer to this last persecution. §

“Another shall rise after them, and . . . he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time ²:” i. e. three years and a half.

“They shall pollute the Sanctuary of strength, and shall take away the Daily Sacrifice, and they shall place the Abomination that maketh desolate, and such as do wickedly against the Covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that

¹ Matt. xxiv. 21, 22.

² Dan. vii. 24, 25.

understand among the people, shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days¹."

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly . . . and from the time that the Daily Sacrifice shall be taken away, and the Abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days²."

"Then shall be great tribulation, such as was not since the beginning of the world³," and so on, as I just now read it.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth⁴."

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days⁵."

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven: and it was given unto him to make war with the saints, and to overcome them . . . and all that dwell upon the earth shall worship⁶ him, whose names are not written in the book of life of the Lamb slain from the foundation of the world⁶."

"I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years . . . and after that he must be loosed a little season . . . and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom

¹ Dan. xi. 31—33.

² Dan. xii. 10, 11.

³ Matt. xxiv. 21.

⁴ Rev. xi. 7—10.

⁵ Rev. xii. 6.

⁶ Rev. xiii. 5—8.

is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city¹."

These passages were understood by the early Christians to relate to the persecution, which was to come in the last times; and they seem, evidently, to bear upon them that meaning. Our SAVIOUR's words, indeed, about the fierce trial which was coming, might seem at first sight to refer to the early persecutions, those to which the first Christians were exposed; and doubtless so they do: yet, violent as these persecutions were, they were not considered by those who suffered them to be the proper fulfilment of the prophecy; and this surely is itself a strong reason for thinking they were not so. And it is confirmed by parallel passages, such as the text, which certainly speak of a persecution still future; yet surely our SAVIOUR used the very words of the text, and referred to what it refers to; and therefore, whatever partial accomplishment His prediction had in the early Church, He surely speaks of nothing short of the last persecution when His words are viewed in their full scope. He says, "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be: and except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." And immediately after, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." In accordance with this language, the text says, "There shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." One of the passages I quoted from the Revelations says the same, and as strongly: "It was given him to make war with the Saints, and to overcome them . . . and all that dwell on the earth shall worship him, whose names are not written in the book of life²."

¹ Rev. xx. 1—9.

² Rev. xiii. 7, 8.

Let us then apprehend and realize the idea, thus clearly brought before us, that, sheltered as the Church has been from persecution for 1500 years, yet a persecution awaits it, before the end, fiercer and more perilous than any which occurred at its first rise.

Further, this persecution is to be attended with the cessation of all religious worship. "They shall take away the Daily Sacrifice,"—words which the early Fathers interpret to mean, that Antichrist will suppress for three years and a half all religious worship. St. Augustine questions whether baptism even will be administered to infants during that season¹.

And further, we are told: "They shall place the Abomination that maketh desolate,"—they shall "set it up:" our SAVIOUR declares the same. What this means we cannot pronounce. In the former fulfilment of this prophecy, it has been the introduction of heathen idols into God's house.

Moreover the reign of Antichrist will be supported, it would appear, with a display of miracles, such as the magicians of Egypt effected against Moses. On this subject, of course, we wait for a fuller explanation of the prophetical language, such as the event alone can give us. So far, however, is clear, that whether real miracles or not, whether pretended, or the result, as some have conjectured, of discoveries in physical science, they will produce the same effect as if they were real, viz. the overpowering the imaginations of such as have not the love of God deeply lodged in their hearts,—of all but the elect. Scripture is remarkably precise and consistent in this prediction. "Signs and wonders," says our LORD, "insomuch, that, if it were possible, they shall deceive the very elect." St. Paul speaks of Antichrist as one "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie²." And St. John: "He doeth great wonders, so that He maketh fire come down from heaven

¹ Augustine.

² 2 Thess. ii. 9—11.

on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast¹."

In these four respects, then, not to look for others, will the last persecution be more awful than any of the earlier ones: in its being in itself fiercer and more horrible; in its being attended by a cessation of the ordinances of grace, "the Daily Sacrifice;" and by an open and blasphemous establishment of infidelity, or some such enormity, in the holiest recesses of the Church; lastly, in being supported by a power of working miracles. Well is it for Christians that the days are shortened!—shortened for the elect's sake, lest they should be overwhelmed,—shortened, as it would seem, to three years and a half.

Much might be said, of course, on each of these four particulars; but I will confine myself to making one remark on the first of them, the sharpness of the persecution.—It is to be worse than any persecution before it. Now, to understand the force of this announcement, we should understand in some degree what those former persecutions were.

This it is very difficult to do in a few words; yet a very slight survey of the history of the Church will convince us that cruelties more shocking than those which the early Christians suffered from their persecutors, are beyond our conception beforehand. St. Paul's words, speaking of the persecutions prior to his time, but faintly describe the trial which came upon the Church in his day and afterwards. He says of the Jewish saints, "They were tortured, not accepting deliverance" they "had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Such were the trials of the Prophets under the Law, who in a measure anticipated the Gospel, as in doctrine, so in suffering; yet the suffering, when the Gospel came, was as much sharper, as the doctrine was clearer, than their foretaste of either.

¹ Rev. xiii. 13, 14.

To show you to what extent the early persecutions went, I will read you part of an account of one of them in the south of France ; and, as I read it, would have you bear in mind the declaration in the text, that there is some suffering still to come, to which none which has hitherto happened, is worthy to be compared, and therefore not even what I am now going to read. It is written by eye-witnesses.

“ . . . The rage of the populace, governor, and soldiers, especially lighted on Sanctus, a deacon ; on Maturus, a late convert ; on Attalus, and on Blandina, a slave, through whom CHRIST showed that the things which are lowly esteemed among men, have high account with God. For when we were all in fear, and her own mistress was in agony for her, lest she should be unable to make even one bold confession, from the weakness of her body, Blandina was filled with such strength, that even those who tortured her by turns, in every possible way, from morning till evening, were wearied and gave it up, confessing she had conquered them. And they wondered at her remaining still alive, her whole body being mangled and pierced in every part. But that blessed woman, like a brave combatant, renewed her strength in confessing ; and it was to her a recovery, a rest, and a respite, to say, ‘ I am a Christian.’ . . . Sanctus also endured exceedingly all the cruelties of men with a noble patience . . . and to all questions would say nothing but ‘ I am a Christian.’ When they had nothing left to do to him, they fastened red hot plates of brass on the tenderest parts of his body. But though his limbs were burning, he remained upright and unshrinking, steadfast in his confession, bathed and strengthened from heaven with that fountain of living water that springs from the well of CHRIST. But his body bore witness of what had been done to it, being one entire wound and deprived of the external form of man.”

After some days they were taken to the shows where the wild beasts were, and went through every torture again, as though they had suffered nothing before. Again they were scourged, forced into the iron chair (which was red hot,) dragged about by the beasts, and so came to their end. “ But Blandina

was hung up upon a cross, and placed to be devoured by the beasts that were turned in." Afterwards she was scourged ; at last placed in a basket and thrown to a bull, and died under the tossings of the furious animal. But the account is far too long and minute, and too dreadful, to allow of my going through it. I give this merely as a specimen of the sufferings of the early Christians from the malice of the devil.

Take again the sufferings which the Arian Vandals inflicted, at a later time. Out of four hundred and sixty Bishops in Africa, they sent forty-six out of the country to an unhealthy place, and confined them to hard labour, and three hundred and two to different parts of Africa. After an interval of ten years, they banished two hundred and twenty more. At another time they tore above four thousand Christians, clergy and laity, from their homes, and marched them across the sands, till they died either of fatigue or ill usage. They lacerated others with scourges, burned them with hot iron, and cut off their limbs¹.

Hear how one of the early Fathers, just when the first persecution was ceasing, meditates on the prospect lying before the Church, looking earnestly at the events of his own day, in order to discover from them, if he could, whether the predicted evil was coming.

"There will be a time of affliction, such as never happened since there was a nation upon the earth till that time. The fearful monster, the great serpent, the unconquerable enemy of mankind, ready to devour. . . . The Lord knowing the greatness of the enemy, in mercy to the religious, says, 'Let those that are in Judæa flee to the mountains.' However, If any feel within him a strong heart to wrestle with Satan, let him remain (for I do not despair of the Church's strength of nerve), let him remain, and let him say, 'Who shall separate us from the love of CHRIST?' . . . Thanks to God, who limits the greatness of the affliction to a few days, for the elect's sake those days shall be cut short. Antichrist shall reign only three years and a half," a time, times, and the dividing of time. . . . "Blessed surely he who then shall be a

¹ Gibbon, Hist. chap. 37.

martyr for CHRIST! I consider that the martyrs at that season will be greater than all martyrs; for the former ones wrestled with man only, but these, in the time of Antichrist, will battle with Satan himself personally. Persecuting emperors slaughtered the former; but they did not pretend to raise the dead, nor made show of signs and wonders: but here there will be the persuasion both of force and of fraud, so as to deceive, if possible, even the elect. Let no one at that day say in his heart, 'What could CHRIST do more than *this*? by what virtue worketh he these things? Unless GOD willed it, He would not have permitted it.' No: the Apostle forewarns you, saying beforehand, 'GOD shall send them a strong delusion,'—not that they may be excused, but condemned; those, *viz.* who believe not in the Truth, that is, the true CHRIST, but take pleasure in unrighteousness, that is, in Antichrist Prepare thyself, therefore, O man! thou hearest the signs of Antichrist; nor remind only thyself of them, but communicate them liberally to all around thee. If thou hast a child according to the flesh, delay not to instruct him. If thou art a teacher, prepare also thy spiritual children, lest they take the false for the True. For 'the mystery of iniquity doth already work.' I fear the wars of the nations; I fear the divisions among Christians; I fear the hatred among brethren. Enough; but GOD forbid that it should be fulfilled in our day. However, let us be prepared¹."

To these observations I will add only two remarks: first, that it is quite certain, that if such a persecution has been foretold, it has not yet come, and therefore is to come. We may be wrong in thinking that Scripture foretels it, though it has been the common belief, I may say, of all ages; but if there be, it is still future. So that every generation of Christians should be on the watch-tower, looking out,—nay, the more and more, as time goes on.

Next, I observe that signs do occur from time to time, not to enable us to fix the day, for that is hidden, but to show us it is coming. The world grows old—the earth is crumbling

¹ Cyr. Catech. xv. 16, 17.

away—the night is far spent—the day is at hand. The shadows begin to move—the old forms of empire which have lasted ever since CHRIST was with us, heave and tremble before our eyes, and nod to their fall. They are they which keep CHRIST from us—He is behind them. When they go, Antichrist will be released from that which letteth, and after his short but fearful season CHRIST will come.

For instance : one sign is the present state of the Roman Empire, if it may be said to exist, though it does exist; but it is like a man on his death-bed, who after many throes and pangs, at last goes off when you least expect, or perhaps you know not when. You watch the sick man, and you say every day will be the last; yet day after day goes on—you know not when the end will come—he lingers on—gets better—relapses,—yet you are sure after all he must die—it is a mere matter of time, you call it a matter of time : so is it with the old Roman Empire, which now lies so still and helpless. It is not dead, but it is on its death-bed. We suppose indeed that it will not die without some violence even yet, without convulsions. Antichrist is to head it; yet in another sense it dies to make way for Antichrist, and this latter form of death is surely hastening on, whether it comes a few years sooner or later. It may outlast our time, and the time of our children; for we are creatures of a day, and a generation is like the striking of a clock; but it tends to dissolution, and its hours are numbered.

Again, another anxious sign at the present time is what appears in the approaching destruction of the Mahometan power. This too may outlive our day; still it tends visibly to annihilation, and as it crumbles, perchance the sands of the world's life are running out.

And lastly, not to mention many other tokens which might be observed upon, here is this remarkable one. In one of the passages I just now read from the book of Revelations, it is said that in the last times, and in order to the last persecution, Satan, being loosed from his prison, shall deceive the nations in the extremities of the earth, Gog and Magog, and bring them to battle against the Church. These words had been already used

by the prophet Ezekiel, who borrows the latter of them from the tenth chapter of Genesis. We read in that chapter that after the flood the sons of Japheth were "Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras." Magog is supposed to be the ancestor of the nations in the north, the Tartars or Scythians. Whatever then Gog means, which is not known, here is a prophecy that the northern nations should be stirred up against the Church, and be one of the instruments of its suffering. And it is to be observed that twice since that prophecy was delivered, the northern nations have invaded the Church, and both times they have brought with them, or rather (as the text in the Revelations expresses it) they have been deceived into an Antichristian delusion,—been deceived into it, not invented it. The first irruption was that of the Goths and Vandals in the early times of the Church, and they were deceived into and fought for the Arian heresy. The next was that of the Turks, and they in like manner were deceived into and fought for Mahomedanism. Here then history since, as in other instances, is in part a comment upon the prophecy. Now, I do not mean that as to the present time, we see how this is to be accomplished in its fulness, after the pattern of the Shadows which have gone before. But thus much we see—we see that in matter of fact the nations of the North are gathering strength, and beginning to frown over the seat of the Roman Empire as they never have done since the time when the Turks came down. Here then we have a *sign* of Antichrist's appearance—I do not say of his instant coming, or his certain coming, for it may after all be but a *type* or shadow; still, so far as it goes, it is a preparation, a warning, a call to sober thought—just as a cloud in the sky (to use our Lord's instance) warns us about the weather. It is no sure proof of what is to be, but we think it prudent to keep our eye upon it.

This is what I have to say about the last persecution and its signs. And surely it is profitable to think about it, though we be quite mistaken in the detail. For instance, after all it may not be a persecution of blood and death, but of craft and sub-

tilty only—not of miracles, but of natural wonders and powers of human skill, human acquirements in the hands of the devil. Satan may adopt the more alarming weapons of deceit—he may hide himself—he may attempt to seduce us in little things, and so to move the Church, not all at once, but by little and little from her true position. I do believe he has done much in this way in the course of the last few centuries. I believe he has moved every part of the Church, this way or that way, but some way or other from the truth as it in Jesus, from the old faith on which it was built “before the division of the east and west¹.” It is his policy to split us up and divide us, to dislodge us gradually from off our rock of strength. And if there is to be a persecution, perhaps it will be then; then, perhaps, when we are all of us in all parts of Christendom so divided, and so reduced, so full of schism, so close upon heresy. When we have cast ourselves upon the world and depend for protection upon it, and have given up our independence and our strength, then he may burst upon us in fury as far as God allows him. Then suddenly the Roman Empire may break up, and Antichrist appear as a persecutor, and the barbarous nations around break in. But all these things are in God’s hand and God’s knowledge, and there let us leave them.

This alone I will say, in conclusion, as I have already said several times, that such meditations as these may be turned to good account. What a curb upon our self-willed, selfish hearts, to believe that a persecution is in store for the Church, whether or not it comes in our days! Surely with this thought before us we cannot bear to give ourselves up to thoughts of ease and comfort, of making money, settling well, or rising in the world. Surely with this thought before us, we cannot but feel that we are, what all Christians really are in the best estate (nay rather would wish to be had they their will, if they be Christians in heart) *pilgrims*, watchers waiting for the morning, waiting for the light, eagerly straining our eyes for the first dawn of day—looking out

¹ Vide Bishop Kenn’s will.

for our SAVIOUR's coming, His glorious advent, when He will end the reign of sin and wickedness, accomplish the number of His elect, and perfect those who at present struggle with infirmity, yet in their hearts love and obey Him.

May He perform all this in His own good time, according to His infinite mercy ! May He give us strength according to our days, and peace at the last !

NOTE.

The following passage from Bishop Horsley's Letters, published in the British Magazine for 1834, is very remarkable, considering it was written nearly forty years since. It is here quoted as bearing on the subject of the foregoing Sermons.

" The Church of GOD on earth will be greatly reduced, as we may well imagine, in its apparent numbers, in the times of Antichrist, by the open desertion of the powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration ; which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity, by multiplying and encouraging sectaries. The pretended toleration will go far beyond a just toleration, even as it regards the different sects of Christians. For governments will pretend an indifference to all, and will give a protection in preference to none. All establishments will be laid aside. From the toleration of the most pestilent heresies, they will proceed to the toleration of Mahometanism, Atheism, and at last to a positive persecution of the truth of Christianity. In these times the Temple of GOD will be reduced almost to the Holy Place, that is to the small number of real Christians who worship the FATHER in spirit and in truth, and regulate their doctrine and their worship, and their whole conduct, strictly by the word of GOD. The merely nominal Christians will all desert the profession of the truth, when the powers of the world desert it. And this tragical event I take to be typified by the order to St. John to measure the Temple and the Altar, and leave the outer court (national Churches) to be trodden under foot by the Gentiles. The property of the clergy will be pillaged, the public worship insulted and vilified by these deserters of the faith they once professed, who are not called apostates because they never were in earnest in their profession. Their profession was nothing more than a compliance with fashion and public authority. In principle they were always what they now appear to be, Gentiles. When this general desertion of the faith takes place, then will commence the sackcloth ministry of the witnesses . . . There will be nothing of splendour in the external appearance

of these Churches; they will have no support from governments, no honours, no emoluments, no immunities, no authority, but that which no earthly power can take away, which they derived from Him, who commissioned them to be His witnesses." B. M. vol. v. p. 520.

There are reasons, not necessary here to mention, for adding, that these Sermons were written several years since.

OXFORD,
The Feast of St. Peter.
1838.

[SECOND EDITION.]

These Tracts are continued in Numbers, and sold at the price of 2d. for each sheet, or 7s. for 50 copies.

LONDON: PRINTED FOR J. G. F. & J. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.
1840.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

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WHETHER A CLERGYMAN OF THE CHURCH OF ENGLAND BE
NOW BOUND TO HAVE MORNING AND EVENING PRAYERS
DAILY IN HIS PARISH CHURCH?

COLLECTIONS IN ORDER TO THE RESOLUTION OF THIS QUESTION.

1. BOOK OF COMMON PRAYER. — “They (the Fathers) so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading and meditation in God’s word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth ~~and~~ further, that the people (by daily hearing of the Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion.”—*Concerning the Service of the Church.*

2. “All priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish-church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish-church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s word, and to pray with him.”—*Ibid.*

[Note, that these last directions used to be inclosed in inverted commas, probably for the purpose of calling peculiar attention. It might be asked on what authority the commas have been omitted in recent editions of the Prayer Book?]

3. "The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer."—*Order how the Psalter is appointed to be read.*

4. "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read over every year once. The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice."—*Order how the rest of Holy Scripture is appointed to be read.*

5. TITLE.—"The Order for Morning and Evening Prayer *daily* to be said and used throughout the year."

6. TE DEUM.—"*Day by day* we magnify thee. . . .

"Vouchsafe, O LORD, to keep us *this day* without sin."

7. RUBRIC.—"The Collects [for Peace and for Grace] shall never alter, but *daily* be said at Morning Prayer throughout all the year."—See also the Collect for Grace.

See likewise the Rubric before the Second Collect at Evening Prayer, and the Collect for Aid against all Perils.

The Collect for the First Sunday in Advent is to be repeated *every day*, until Christmas Eve.

That for Ash-Wednesday is to be read *every day* in Lent, after the Collect appointed for *the day*.

The Morning and Evening Service to be used *daily* at Sea, shall be the same which is appointed in the Book of Common Prayer.

8. In the Prayer-book of 1552, instead of "not being let by sickness," &c. (see No. 2.) we have, "except they be letted by preaching, studying of divinity, or some other," &c.

9. Q. ELIZABETH'S INJUNCTIONS, 1559.—"Item, That weekly upon Wednesdays and Fridays, not being holy days, the curate at the accustomed hours of service shall resort to church, and cause warning to be given to the people by knolling of a bell, and say the Litany and Prayers."—Injunction 46th. *Bishop Sparrow's Coll.* p. 79.

10. CANON XIV. JAMES I.—"The Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and

their eyes, and at convenient and usual times of those days, and in such place of every church as the bishop of the diocese, or ecclesiastical ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All ministers likewise shall observe the orders, rites, and ceremonies, prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof."

11. CANON XV.—"The Litany shall be said or sung, when, and as it is set down in the Book of Common Prayer, by the parsons, vicars, ministers, or curates, in all cathedral, collegiate or parish churches and chapels, in some convenient place, according to the discretion of the bishop of the diocese, or ecclesiastical ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly¹, though they be not holydays, the ministers at the accustomed hours of service shall resort to the church and chapel, and warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every householder dwelling within half a mile of the church to come, or send one at the least of his household fit to join with the minister in prayers."

12. After the words "some urgent cause," (see No. 2.) the Scotch Prayer-book had, "Of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower."

13. TITLE OF THE LITANY.—"Here followeth the Litany to be used after the third collect at Morning Prayer, called the Collect for Grace, upon Sundayes, Wednesdayes and Fridayes, and at other times when it shall be commanded by the ordinarie, and without omission of any part of the other daily service of the Church on those days."—*Prayer-book of the Church of Scotland, 1637.*

¹ Socrat. Hist. l. v. c. 22. S. Basil. Tom. 3. Epist. 289 (93. Ed. B.)

14. **PRAYER IN EMBER WEEKS.**—"A Prayer to be said in the Ember weeks, for those which are then to be admitted into holy orders; and is to be read every day of the week, beginning on the Sunday before the day of ordination."—*Prayer-book of the Church of Scotland.*

15. **ACT OF UNIFORMITY, 14 C. 2. cap. iv. § 2.**—"Be it enacted by the King's most excellent Majesty, &c., That all and singular ministers in any cathedral, collegiate or parish church or chapel, or other place of public worship within this realm of England, dominion of Wales, and town of Berwick-upon-Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the publick and common prayer, in such order and form as is mentioned in the said book, annexed and joined to this present act, and intituled, 'The Book of Common Prayer,' &c.: and that the Morning and Evening Prayers therein contained, shall, upon every Lord's Day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every minister or curate in every church, chapel or other place of public worship within this realm of England, and places aforesaid."

16. **DR. NICHOLLS.**—"Morning and evening Prayer shall be used, and all other the Common Prayer, administration, &c. in the order and form, and on the days, and times appointed, nor will any dispensation excuse the performance of what is here required."—*Dr. Nicholl's on the Act of Uniformity.*

17. "The rubric here (see No. 2.) speaks of the whole Morning and Evening Prayer, which our Reformers would not have in any case neglected by ministers of the Church; but that they should be as diligent, in using the English Liturgy, as the Papists were the Latin; and if they could not get a congregation at church, they should use the public forms with their own families at home.

"Now, it is certain, by the rules of the Roman Church, even before the Reformation, and the Council of Trent, that the clergy were obliged to recite the canonical hours, or the offices

of the several hours of day and night, which are in the Breviary ; either publicly in a church or chapel, or privately by themselves. The canon law is positive as to this, with relation to priests. Decret. dis. 91. And it is the common opinion of the divines and canonists, that deacons and sub-deacons were obliged to the same. Wherefore, since our Reformers thought it convenient that the mumbling over the prayers in private should be laid aside by the clergy, they would not perfectly exonerate them from the constant repetition of the public devotions ; and therefore they changed the private recital of the Morning and Evening service, which was before performed by each clergyman alone by himself, into family prayer, when a congregation could not be gotten at Church."—*Dr. Nicholls in locum.*

18. "The two times of worshipping God in public among the Jews, were Morning and Evening, and that by God's own appointment ; the Morning and Evening Sacrifice drawing the people together for that purpose. 'Thou shalt offer upon the altar two lambs of the first year : the one lamb thou shalt offer in the morning, and the other in the evening.' (Exod. xxix. 32.) Which precept was constantly observed, as long as the city and polity of the Jews stood. For Josephus says, *Δις τῆς ἡμέρας, πρωτὶ τε καὶ περὶ ἐννάτην ὥραν, ἱερουργούντων ἐπὶ τοῦ βωμοῦ.* 'Twice a day, in the morning and at the ninth hour, they offer sacrifice.' Joseph. Ant. lib. xiv. c. 4. And that this was the hour of prayer, for devout people to go to the temple, to perform their devotions there, is plain from Acts iii. 1. 'Peter and John went up together into the temple, being the ninth hour,' which is confirmed by the Talmud. R. Jose Ben Chaninah saith, 'The patriarchs appointed the prayers.' R. Josua Ben Levi saith, 'They appointed them according to the daily sacrifices. Morning Prayer is till the fourth hour ; the prayer of the Mincha, or the Evening, is till evening.'—*Beracoth, cited by Dr. Lightfoot, Talm. Ex. p. 649.*

"Upon this account, the primitive Christians, who would not be behind-hand with the Jews in their devotion, did constantly observe these two solemn times of prayer, and did very early

add a third. For, as some devout Jews had a third hour, which they devoted to prayer, viz. (our twelve o'clock) when they retired to some closet, or other private place, to say their prayers, as we see in the example of Peter, who went up on the house-top to pray about the sixth hour (Acts x. 9.): so the primitive Christians turned this hour, which was formerly voluntary, into a settled hour of public devotion. For so it was settled before St. Cyprian's time; for this Father gives a rationale of the institution of the three solemn hours of prayer. The Morning Prayer (he says) was instituted in remembrance of CHRIST's resurrection; the Noon Prayer in remembrance of His crucifixion, and the Evening prayer in token of His death, (Vide Cyp. de Or. Dom.) which is confirmed likewise by a passage in St. Clemens of Alexandria, Εἰ τινες καὶ ὥρας τάκτας ἀπονέμουν εὐχῇ, ὡς τρίτην, φέρε, καὶ ἕκτην, καὶ ἑννάτην, &c. "Though some are for stated hours of prayer, viz. 9, 12, and 3 o'clock; yet the ὁ γνωστικός, the most perfect Christian, will be always praying." (Clem. Alex. Strom. vii.) Soon after, the monks, who would be more devout than common Christians, were for more hours of stated prayer: and in St. Basil's time, they had mounted them up to seven. (Op. tom. ii. p. 479.) At last these were established by decree of Pope Pelagius II., and the Psalms appointed for each hour, which was the rise of what they call canonical hours in the Church of Rome. (Pol. Virg. de Rer. Inv. lib. ii. c. 2.) But our Church, in her reformation, has brought back the solemn times of prayer to the most ancient institution, and enjoined only morning and evening prayer to be used."—*Dr. Nicholl's note on "Proper Lessons for Sundays."*

19. Day by day, &c. (see No. 6.) "Therefore in the words of the Psalmist let us say, 'Every day do we bless thee, and praise thy name for ever and ever,' be pleased therefore to answer the petitions of this day's devotion, and to preserve us from sin, till the course of our public exercise returns to-morrow."—*Dr. Nicholls, Paraphrase on the Te Deum.*

20. CREED.—"St. Ambrose (Ad Virg. lib. iii.) advises the use of the Creed every morning. And St. Austin (De Symb. ad

Cat. lib. i.) morning and night. King Canutus ordered it to be used in our daily devotion."—*Id. Notes on the Apostles' Creed.* [But see No. 26. of this Collection.]

21. "The latter part of the Collect for Grace (see No. 7.) does exactly agree with that in the Greek Liturgies: Δωρήσαι ἡμῖν τὸ λοιπὸν τῆς παρουσίας ἡμέρας, εἰρηκὸν καὶ ἀγαπήτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν. Euchol. Gr. Lucern. Orat. 2."—*Id. Note on the Collect for Grace.*

22. "And we beseech thee, out of thy tender mercy to all thy creatures, and especially to thy faithful servants, that thou wouldest be pleased to defend us from all the dangers which the night brings along with it; from fire and thieves; from diseases and sudden death; from all unchaste thoughts and frightful dreams; and that thou wouldest preserve us in health and safety to the next morning."—*Id. Paraph. on the third Collect at Evening Prayer.*

23. BISHOP OVERALL.—Of ministers daily saying the service.—This was so ordered in the Council of Venice, under Pope Leo I., and after that in the Council of Mentz, Can. 67. "Clericus, quem intra muros civitatis sue manere constiterit, et matutinis hymnis, sine probabili excusatione ægritudinis, inventus fuerit defuisse, septem diebus a communione habeatur extraneus," &c.—*Bishop Overall ap. Nicholls.*

24. "All the priests and deacons shall be bound to say daily."—"So that we are all bound, and all priests are in the Church of Rome, daily to repeat and say the public service of the Church. And it is a precept the most useful and necessary of any other that belongs to the ministers of God, and such as have cure of other men's souls, would men regard it and practise it a little more than they do among us. We are all for preaching now; and for attending the service and prayers appointed by the Church for God's worship, and the good of all men, we think that too mean an office for us, and therefore, as if it were not worth our labour, we commonly hire others under us to do it, more to satisfy the law, than to be answerable to our duties. Here is a command that binds us every day to say the Morning and Evening Prayer; How many are the men that are noted

to do it? It is well they have a back-door for an excuse to come out at here; for good men! they are so belaboured with studying of divinity, and preaching the word, that they have no leisure to read these same common prayers; as if this were not a chief part of their office and charge committed unto them. Certainly, the people whose souls they have care of, reap as great benefit, and more too, by these prayers, which their pastors are daily to make unto God for them, either privately or publicly, as they can do by their preaching; for God is more respective to the prayers which they make for the people, than ever the people are to the sermons which they make to them."—*Id. ibid.* p. 6.

25. BISHOP COSINS.—"Every curate is enjoined to say the Morning and Evening Prayer daily in the Church, unless he be otherwise reasonably letted. Which requires an explanation (against them that account themselves 'reasonably letted' by any common and ordinary affairs of their own) whether any thing but sickness, or necessary absence abroad, shall be sufficient to excuse them from this duty."—*Bishop Cosins ap. Nicholls*, 67.

26. It does not appear, (see No. 20.) from the Latin version at least, that Canute ordered the Creed to be used in the daily devotions.—*See Sir H. Spelman's Councils, &c.* vol. i. p. 549.

27. SAXON CHURCH.—*Excerptio 2^{da} Egberti Archiep. Ebor. circ. An. Christi 750.*

"Item, Ut omnes sacerdotes, horis competentibus diei et noctis, suarum sonent ecclesiarum signa: et sacra tunc Deo celebrent officia; et populos erudiant, quomodo aut quibus Deus adorandus est horis."—*Spelm. Conc.* 1. p. 259.

Ex. ejusdem Egberti Pœnitentialis Lib. 2^{do}.

5. "Si quis clericus aut monachus corporis sanitate consistens, si vigiliis et cotidianis officiis defuerit, perdat communionem."

6. "Si quis clericus, absque corpusculi sui inæqualitate, vigiliis deest, stipendio privatus, excommunicetur."

7. "Si quis clericus, dato signo, non statim ad ecclesiam properaverit, correptionibus subiacebit."—*Spelman, Conc.* vol. i. p. 276.

28. "Docemus etiam, ut quis statis temporibus campanas pulset, et ut omnis tunc sacerdos cantum suum horarium in ecclesia psallat, Deum in timore invocet solícite, et pro omni populo preces fundat."—*Canon. dat. sub Edg. Reg. Spelm.* i. p. 453.

29. "De mane et vespere orando.

"Dicendum illis ut singulis diebus, qui amplius non potest, saltem duabus vicibus oret; mane scilicet et vespere, dicens symbolum sive Orationem Dominicam; Qui plasmasti me miserere mei; vel etiam, Deus propitius esto mihi peccatori. Et Domino gratias agens pro quotidianæ vitæ com meatibus, et quia se ad imaginem suam creare dignatus sit, et a peccatoribus segregare; his actis, et solo Deo Creatore suo adorato sanctos invocet, ut pro se intercedere ad majestatem divinam dignentur; hæc facient quibus basilicæ locus prope est in basilica. Qui vero in itinere, aut pro qualibet occasione in sylvis aut in agris est, ubicunque enim hora matutina vel vespertina invenerit, sic faciat, sciens Deum ubique præsentem esse, dicente Psalmista, "In omni loco dominationis ejus, et si ascendero in cælum, tu ibi es," &c.—*Spelm. Conc. 23^{ta} Capit. incert. Edit.* vol. i. p. 599.

30. DR. BISSE.—"Though the public worship be appointed to be daily offered up in our parish churches, and in some few is offered up according to appointment; yet in these great temples (Cathedrals) the morning and evening sacrifice is never intermitted: it is offered day by day continually, even as the Lamb under the law. These are the great mother churches in every diocese, from which the parochial churches being originally derived, and upon which being dependent, are to be looked upon as parts of them, and belonging to them, as living members of the same body; and therefore the acts and offerings which are offered up in these greater, are accepted for all the lesser parish churches within their dependance, where the daily offering is not upon just cause observed, as indeed it generally cannot; even as the daily sacrifice of the temple was imputed to the several synagogues, where only the law and the prophets were expounded, and that every Sabbath-day. These cathedral temples, these mother-churches, the sure resting-place for the ark of the covenant, before which the daily offering never ceaseth to be

offered morning and evening,—these are our strength and salvation, and are of far greater use and security to our people and to our land, than all the watchfulness of our senators, or policy of our ambassadors, or valour of our mighty men."—*Dr. Bisse, Rationale on Cathedral Worship*, pp. 53, 54.

31. T. S.—" . . . the corruptions and cruelties of the Church of Rome, made those that justly opposed her in many things, to forsake others, without any other reason but the hatred of being like to her who had been so cruel towards them. And among these, I reckon this to be the chief, that they not only left off the *daily* offices of God's publick worship, but also that *ancient order* for the performance thereof on the Lord's day, which was most accommodate," &c.—*Preface to a book intituled "Advice to the Readers of the Common Prayer, &c., by T. S. [possibly, Dr. Thomas Smith, the friend of Bishop Ken.] 1683."*

32. "Hereby (by the use of our Liturgy) we shall be greatly assisted in holy meditations (while our minds will be stored with abundance of excellent matter for the same), and in educating our children religiously, in keeping our families in unity and order, and performing the worship belonging to the same, and many other great benefits that we shall experience in a devout attendance on the daily service of God in publick appointed by this Church; by which means they will also be more confirmed in their love hereunto, and become examples to others, who will be more effectually drawn to their duty, by observing the practice of this way of piety, than by disputations about it."—*Ibid. sub fin.*

33. "I was lately told of an order in some Lutheran churches, whose service consists chiefly in singing the Psalms of David to the praise and glory of God, and songs of love and honour to our blessed SAVIOUR, composed by excellent persons among themselves: they have twice a day assemblies for this service; and that all may know what is to be sung, there is a table hung up at the entrance of the church, where it is written down what Psalms and Songs are appointed for the ^{day}; and the people (coming early to church) go first to this place, and take

notice what they are to sing, and look it out ready before the service begins."—*Advice to Readers, &c.* p. 30.

34. "Whereas we have an order most profitable and comfortable to pious minds, (viz. to have public prayers daily, that those who are not hindered by necessary provisions for themselves and family, or other works of justice and mercy, may constantly enjoy the heavenly delights of God's house, in Christian communion and fellowship of the SPIRIT (which certainly are above any can be found elsewhere) and for a freedom whereunto a plentiful estate is more desirable than upon any other account whatsoever): yet notwithstanding this, many of the richest and most leisurely persons never take care that this order be observed in their own parish churches; and when it is, will scarce ever come there, but make that which should give them the greatest advantage and obligation to come, to be a hindrance thereunto: I mean that men make use of their riches to run themselves into such vast trades and troublesome projects, whereby they are so incumbered with cares and labours, that they are less at leisure for God's service than the poor and indigent; or else (if they incline more to pleasure than profit) they take no care to order their carnal divertisements, that they may be no hindrance to the service of God; but make them more joyful and zealous therein (though this they ought to do), but suffer these to ingross all their time and exhaust all the vigor and strength of their minds, that either they never come to church at all (at least on week-days), or if they do, they are more ready to sleep than pray, and are far from taking such delight in these spiritual exercises as they find in carnal recreations: nay, many I have observed that will stand altogether idle and unemployed (a thing that seems tedious to nature itself), and yet will not divert themselves with going to church; and in this I have observed the female sex most guilty, who being not so subject to be incumbered with business as men, and often wanting opportunity of company, sports, and pastimes, have nothing else to do; and yet living near the churches where prayers are daily read, seldom or never come there."—*Advice to the Readers, &c.* pp. 132, 133.

35. "That the Church hath well appointed these daily offices

of divine worship, it being agreeable to reason and the divine prescription to the Jews, and the customs of the wisest and most civilized of the Gentiles;—this, and much more that might be said of like nature, being so evident, I must believe those kind of men, that think our daily attendance at prayers is being righteous over-much, are not moved hereunto by any thing of reason or sober consideration; but are wholly influenced by pride or covetousness, or other carnal affections which hinder the exercise of their rational faculties, &c. The second sort to whom I shall apply myself, and for whose sake I chiefly undertook this work, is such as have a love for these holy offices, and daily frequent them; to whom my earnest request is, that they will persist in the good way they have begun, attend to the best manner of performance, and make all the rest of their lives answer to the devotion herein. For the first of these, I doubt not but such who do understand the grounds and reasons upon which this way of our public service was first ordered, and have taken up this practice, not upon some carnal and secular accounts (as may sometimes happen), but in a sense of their duty to God and man: I say, these will, I hope, easily and effectually comply with my desire, and save me the labour of arguments. The inward peace and satisfaction they will find in governing themselves in this matter by reason and not by fancy, and in following the universal custom and usage of Christians for many ages, and of most even in this, and not that of heretiques and schismatiques; in obeying the orders of our own Church, made with the greatest advice and by the most unbiassed persons of any in the world; and not herding with Quakers, Fifth-monarchy-men, Anabaptists, and other turbulent sects that oppose the same and seek its ruin; in finding all that was good and profitable, all that was decent and solemn, all that was truly primitive or any way praiseworthy in the service of the Church of Rome, still retained in ours, &c. I say, the satisfaction they will find in considering the excellency of our Form of divine service will prevent all inclination to turn into other ways."—*Advice to the Readers*, &c. p. 138. 141.

36. "I do heartily congratulate the happy success of such ministers, who in conscience of their assent and consent to the

orders of this Church, have taken upon them the constant daily reading of the Common Prayer in their parish churches that do not make the backwardness of their people to come to prayers a pretence for their own neglect (when they never tried how forward they would be if they had opportunity and good instruction) they have found success beyond their expectation, the numbers of those that have attended the prayers being much greater than what others do ordinarily suggest to be likely," &c.

"DAILY PRAYERS IN AND ABOUT THE CITY (1683).

	Mor.	Ev.		Mor.	Ev.
King's Chapel,	6 & 10	4	Tabernacle	9	3
Duke's Chapel,			St. Paul's Covent		
Westminster Abbey,			Garden	10	3
Ely House,			St. Martin's Ludgate	9	3
Temple,	8	4	St. Dion. Back Ch. .	8	5
Lincoln's Inne,			St. Andrew Undershaft,		
Gray's Inne,			Old Fish Street . .	—	6
St. James, Clerkenwell,	10		St. Antholin's, }	—	6
Charter House	11	4	St. Sepulchre's, }		
St. Christopher's . . .	6	6	St. Mary Woolnoth . .	11	—
St. Martin's Church . .	6	5			

"At St. — Aldermanbury, at 11 Morn. and 5 Even. Being given by a pious person for one year, with promise of settling it for ever, if it be attended by any considerable number in that time. 'Tis a thousand pities future generations should be hindered of such a benefit by the indevotion of this."—*Advice to the Readers, &c.* pp. 115. 168.

37. BP. JEREMY TAYLOR.—"Between this (morning) and noon usually are said the publick prayers appointed by authority, to which all the clergy are obliged, and other devout persons that have leisure to accompany them."—*Bp. Jeremy Taylor, Holy Living*, p. 39.

38. BP. FELL.—". If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which the Church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. And so when the minister has thoroughly accused his flock, he thinks he has absolved himself, his church becomes a sinecure; and because others forbear to do

their duty, there remains none for him to do. But, my brethren if our people be negligent, we are the more obliged to industry ; if they are indevout, we ought to be more zealous ; if they are licentious, we ought to be more exemplary. Nor let any man say, the people will not be prevailed upon : how know we what will be hereafter ? They who resisted one attempt may yield unto another ; or if they yield not to a single instance, they may to many and more pressing," &c.—*From Bishop Fell's Charge to his Clergy*, 1685.

39. ROBERT NELSON.—“ Q. Is the obligation [of attending public worship] sufficiently discharged by going to church on Sundays and holy days ?

A. “ It is to be wisht, that all Christians were constant in attending the public worship on Sundays and holy days ; because 'tis likely 'twould dispose them to repeat such exercises of devotion with greater frequency. But considering that among the Jews there was a morning and evening sacrifice daily offered to God at the Temple ; and that the precepts of the Gospel oblige us to ‘ pray always,’ and to ‘ pray without ceasing ;’ and that the ancient prophets expressly declare that there should be as frequent devotion in the days of CHRIST, as there had been in former times ; that ‘ prayer shall be made unto Him continually, and daily shall He be praised.’ Considering these things, I say, as prayer, the Christian sacrifice should be offered morning and evening in public assemblies ; so they that have such opportunities, and are not lawfully hindered, should endeavour so to regulate their time, as to be able constantly to attend such a great advantage to the Christian life. And as those who have leisure cannot better employ it, so they must have but little concern for the honour and glory of God, that neglect such opportunities of declaring and publishing His praise.”—*Nelson's Fasts*, p. 440, 3d edit. 1705.

40. BISHOP BURNET.—“ Though there is still much ignorance among their [the Roman] mass priests ; yet their parish priests are generally another sort of men : they are well instructed in their religion ; lead regular lives, and perform their parochial duties with a most wonderful diligence. They do not only say

mass, and the other publick functions daily, but they are almost perpetually employing themselves in the several parts of their cures: instructing the youth, hearing confessions, and visiting the sick: and besides all this, they are under the constant obligation of the breviary."—*Bishop Burnet, Pref. to his Disc. on Past. Care.*

41. HOMILY.—"To the house or temple of God, at all times by common order appointed, are all people that be godly indeed, bound with all diligence to resort, unless by sickness or other most urgent causes they be letted therefro. . . . If we would compare our negligence in resorting to the house of the LORD there to serve Him, with the diligence of the Jews in coming daily very early, sometime by great journeys, to their temple, and when the multitude could not be received within the Temple, the fervent zeal that they had, declared in standing long without and praying: we may justly in this comparison condemn our slothfulness and negligence, yea plain contempt, in coming to the LORD's house, standing so near unto us, so seldom and scarcely at any time."—*First Part of the Homily "Of the right Use of the Church."*

42. DR. CAVE.—"The Christian Churches began to rise apace, according as they met with more quiet and favourable times; especially under Valerian, Gallienus, Claudius, Aurelian, and some other emperors: of which times Eusebius (*Hist. Eccl.* l. 8. c. 1. p. 292.) tells us, that the bishops met with the highest respect and kindness both from people and governors. And adds: But who shall be able to reckon up the innumerable multitudes that daily flocked to the faith of CHRIST, the number of congregations in every city?" &c.—*Dr. Cave's Primit. Christianity*, part i. 6.

43. "As that day [the Jewish Sabbath] was kept as a commemoration of God's Sabbath, or resting from the work of creation, so was this set apart for religious uses, as the solemn memorial of CHRIST's resting from the work of our redemption in this world, completed upon the day of His resurrection. . . Which brings into my mind that custom of theirs, so universally common in those days, that whereas at other times they kneeled at

prayers, on the Lord's day they always prayed standing, as is expressly affirmed both by Justin Martyr (Ap. 2. p. 98.) and Tertullian (De Coron. c. 3. p. 102.): the reason of which we find in the author of the Questions and Answers in Justin Martyr (Resp. ad Quest. 115. p. 468.) It is (says he), that by this means we may be put in mind both of our fall by sin, and our resurrection or restitution by the grace of CHRIST: that for six days we pray upon our knees, is in token of our fall by sin; but that on the Lord's day we do not bow the knee, does symbolically represent our resurrection."—*Cave's Primitive Christianity*, part i. c. 7. p. 163.

44. "Their family duties were usually performed in this order: at their first rising in the morning they were wont to meet together, and to betake themselves to prayer (as is plainly implied in Chrysostom's Exhortation ¹) to praise God for the protection and refreshment of the night, and to beg His grace and blessing for the following day: this was done by the master of the house, unless some minister of religion were present. 'Tis probable that at this time they recited the Creed or some confession of their faith, by which they professed themselves Christians, and as it were armed themselves against the assaults of dangers and temptations; however, I question not but that now they read some parts of Scripture, which they were most ready to do at all times, and therefore certainly would not omit it now. That they had their set hours for prayer, the third, sixth, and ninth hour, is plain both from Cyprian, Clem. Alex. and others: this they borrowed from the Jews. When night approached, before their going to rest, the family was again called to prayer, after which they went to bed: about midnight they were generally wont to rise to pray and to sing hymns to God."—*Cave's Primitive Christianity*, part i. c. 9. pp. 262. 266.

45. "Eusebius (Eccl. Hist. lib. ii. c. 23. p. 63, ex^o Hege-sippo) reports of St. James the Just, that he was wont every day to go alone into the church, and there kneeling upon the pave-

¹ Hom. I. de Prec. tom. 1. p. 750. Ed. Duc. Basil. Ep. ad Greg. de Vit. Solit. tom. 3. p. 43. (Ep. ii. 2. Ed. B.)

ment so long to pour out his prayers to God, till his knees became as hard as a camel's."—*Caye's Primitive Christianity, ubi sup.*

46. "At first (while the spirit of Christianity was yet warm and vigorous, and the hearts of men passionately inflamed with the love of CHRIST) it is more than probable they communicated every day, or as oft as they came together for publick worship, insomuch that the canons apostolical (Can. 9.) and the synod of Antioch (Can. 2.) threaten every one of the faithful with excommunication, who come to church to hear the Holy Scriptures, but stay not to participate of the LORD'S Supper. . . . This custom of receiving the Sacrament every day continued some considerable time in the Church, though in some places longer than in others, especially in the Western Churches. From Cyprian¹ we are fully assured it was so in his time: 'We receive the Eucharist every day (says he), as the food that nourishes us to salvation.'—The like St. Ambrose² seems to intimate of Milan, whereof he was bishop; nay, and after him St. Hierome tells us it was the custom of the Church of Rome³; and St. Augustine seems pretty clearly to intimate that it was not unusual in his time⁴. In the Churches of the East this custom wore off sooner, though more or less according as the primitive zeal did abate and decay; St. Basil⁵ telling us, that in his time they communicated four times a week, on the LORD'S day, Wednesday, Friday, and Saturday, yea, and upon other days too, if the memory or festival of any martyr fell upon them."—*Caye's Primitive Christianity, part i. c. 2. p. 339.*

47. GEORGE HERBERT.—"His obedience and conformity to the Church and the discipline thereof, was singularly remarkable. Though he abounded in private devotions, yet went he every morning and evening with his family to the church, and by his example, exhortations, and encouragements, drew the greater part of his parishioners to accompany him daily

¹ De Or. Dom. p. 494. Ed. Ven.

² De Sacr. l. v. c. 4. § 25.

³ Adv. Jovian. lib. i. p. 30, &c.

⁴ De Serm. Dom. in Mont. l. ii. 25. Ep. 118, ad Jan. (Ep. 54. 4. Ed. B.)

⁵ Bas. Ep. 289, ad Cæsariam Patric. (Ep. 93. Ed. B.)

in the publick celebration of divine service."—*Preface to "The Temple."*

"Mr. Herbert's own practice was to appear constantly with his wife and three nieces (the daughters of a deceased sister) and his whole family twice every day at the church prayers, in the chappel which does almost joyn to his parsonage-house. And for the time of his appearing, it was strictly at the canonical hours of 10 and 4, and then and there he lifted up pure and charitable hands to God in the midst of the congregation. And he would joy to have spent that time in that place, where the honour of his Master JESUS dwelleth; and there, by that inward devotion which he testified constantly by an humble behaviour and visible adoration, he, like Joshua, brought not only 'his own household thus to serve the LORD,' but brought most of his parishioners, and many gentlemen in the neighbourhood, constantly to make a part of his congregation twice a day; and some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plow rest when Mr. Herbert's saints'-bell rung to prayers, that they might also offer their devotions to God with him, and would then return back to their plow. And his most holy life was such, that it begat such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. Herbert's blessing back with them to their labour. Thus powerful was his reason, and his example, to perswade others to a practical piety and devotion. And his constant publick prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family. . . . Thus he continued, till a consumption so weakened him, as to confine him to his house, or to the chappel, which does almost joyn to it; in which he continued to read prayers constantly twice every day, though he were very weak: in one of which times of his reading, his wife observed him to read in pain, and told him so, and that it wasted his spirits and weakened him; and he confessed it did, but said, 'his life could not be better spent than in the service of his Master JESUS, who had done and suffered so much for him. But (said he) I will not be wilful; for though my spirit be willing,

yet I find my flesh is weak ; and therefore Mr. Bostock shall be appointed to read prayers for me to-morrow, and I will now be only a hearer of them, till this mortal shall put on immortality.' And Mr. Bostock did the next day undertake and continue this happy employment, till Mr. Herbert's death."—*Isaac Walton's Life of Herbert*, pp. 307. 313.

48. NICOLAS FARRER.—“ Mr. Farrer having seen the manners and vanities of the world, and found them to be, as Mr. Herbert says, ‘ a nothing between two dishes,’ did so condemn it, that he resolved to spend the remainder of his life in mortifications, and in devotion, and in charity, and to be alwaies prepared for death. . . . He being accompanied with most of his family, did himself use to read the common prayers (for he was a deacon) every day, at the appointed hours of ten and four, in the parish church which was very near his house, and which he had both repaired and adorned : and he did also constantly read the Matins every morning at the hour of six, either in the church, or in an oratory, which was within his own house : and many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing hymns or anthems, sometimes in the church, and often to an organ in the oratory : and there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms : and in case the Psalms were not alwaies read in the day, then Mr. Farrer, and others of the congregation, did at night, at the ring of a watch-bell, repair to the church or oratory, and there betake themselves to prayers, and lauding God, and reading the Psalms that had not been read in the day ; and when these, or any part of the congregation grew weary or faint, the watch-bell was rung, sometimes before, and sometimes after midnight, and then another part of the family rose, and maintained the watch, sometimes by praying, or singing lauds to God, or reading the Psalms ; and when after some hours they also grew weary or faint, then they rung the watch-bell, and were also relieved by some of the former, or by a new part of the society, which continued their devotions until morning. And it is to be noted

that in this continued serving of God, the Psalter, or whole book of Psalms, was in every four-and-twenty hours sung or read over, from the first to the last verse; and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended. Thus did Mr. Farrer and his happy family serve God day and night: thus did they alwaies behave themselves, as in His presence. And they did alwaies eat and drink by the strictest rules of temperance,—eat and drink so, as to be ready to rise at midnight, or at the call of a watch-bell, and perform their devotions to God. And this course of piety and liberality to his poor neighbours, Mr. Farrer maintained till his death, which was in the year 1639.”—*Walton's Life of G. Herbert*, p. 316. ed. 1675.

49. DR. BEST.—“The highest orders of men and women in our Church, instead of being exempted from the exercise of daily public prayer by their exalted station, are more loudly called upon than others to be constant in their observance of this duty. It would not be difficult to point out to you the example of a personage [King George III.] who has a greater weight of duties, a greater burthen of cares, a greater variety of earthly concerns upon his mind, than any other individual amongst us, who nevertheless suffers neither business nor any other avocation to prevent his *first* addresses to the MAJESTY of Heaven, for pardon and peace, for grace and direction, for the welfare of his people, and for his own and others' present and future happiness. After this, let no excuses be made for the neglect of our daily service.”—*Dedication of “Best's Essay,” to the Society for promoting Christian Knowledge.*

50. “As the want of a congregation is the only justifiable, so is it the only true reason why we do not meet with a daily celebration of it in our parochial churches; in some of which it would be extremely difficult, if not impracticable, especially in country villages, to comply with her order for it; and therefore to them we conclude it was not intended to be given.”—*Dr. Best's Essay on the Daily Service of the Church*, 12.

51. “In St. Matt. xviii. 20, CHRIST hath especially declared, that ‘where two or three are gathered together in His Name,

there is He in the midst of them.' Comfortable words, indeed, to the daily frequenters of the daily service,—words that carry with them a strong motive to their perseverance in this pious practice,—words that supply the ministers of the Gospel (whose duty it is to attend continually on this very thing) with a powerful reason against being quite disheartened from all further celebration of the daily service, by the non-attendance of so many of their people upon it,—words that are, both to pastor and flock, a great argument for the continuance of the daily service, though so small is the number of frequenters in it."—*Dr. Best's Essay*, 32.

[But the whole of this Essay deserves to be carefully read. It was re-published by the Society for Promoting Christian Knowledge, in the year 1794.]

52. BP. JEREMY TAYLOR.—"Every minister is obliged publicly or privately to read the Common Prayers every day in the week, at morning and evening; and in great towns and populous places conveniently inhabited, it must be read in churches, that the daily sacrifice of prayer and thanksgiving may never cease."—*Advice to the Clergy of Down and Connor*, §. lxxvii.

53. WILLIAM III.—"That the bishops do use their utmost endeavour to oblige the clergy to have public prayers in the Church, not only on holy-days and litany-days, but as often as may be, and to celebrate the holy sacrament frequently."—*Injunctions to the Archbishops*, §. 11.

54. DR. HAMMOND.—"In the discharge of his ministerial function, he satisfied not himself in diligent and constant preaching only, (a performance wherein some of late have fancied all religion to consist), but much more conceived himself obliged to the offering up the solemn daily sacrifice of prayer for his people, administering the Sacraments, &c. The offices of prayer he had in his church [Penshurst] not only upon the Sundays and festivals, and their eves, as also Wednesdays and Fridays, according to the appointment of the Rubric; (which strict duty and ministration, when it is examined to the bottom, will prove the greatest objection against the Liturgy; as that which, besides its own trouble and austerity, leaves no leisure for factious and

licentious meetings at fairs and markets), but every day in the week, and twice on Saturdays and holiday-eves ; for his assistance wherein he kept a curate, and allowed him a comfortable salary. And at those devotions he took order that his family should give diligent exemplary attendance.”—*Bp. Fell's Life of Dr. Hammond*, p. 162, et seq.

55. “When we reckon up and audit the expenses of the Doctor's (Hammond) time, we cannot pass his constant tribute of it paid by him to Heaven in the offices of prayer, which took up so liberal proportions of each day unto itself, for the ten last years of his life, and probably the preceding. Besides occasional and supernumerary addresses, his certain perpetual returns exceeded David's seven times a day. As soon as he was ready, (which was usually early) he prayed in his chamber with his servant, in a peculiar form composed for that purpose ; after this he retired to his own more secret devotions in his closet. Betwixt ten and eleven in the morning he had a solemn intercession in reference to the national calamities ; to this, after a little distance, succeeded the morning office of the Church, which he particularly desired to perform in his own person, and would by no means accept the ease of having it read by any other. In the afternoon he had another hour of private prayer, which on Sundays he enlarged. . . . About five o'clock, the solemn private prayer for the nation, and the evening service of the Church returned. At bed-time his private prayers closed the day ; and after all even the night was not without its office, the 51st Psalm being his designed midnight entertainment.”—*Fell's Life of Hammond*, p. 230. See also, p. 263.

56. MR. WHEATLY.—“People of all ages and nations have been guided by the very dictates of nature not only to appoint some certain seasons to celebrate their more solemn parts of religion, but also to set apart *daily* some portion of time for the performance of divine worship. To his peculiar people, the Jews, God Himself appointed their set times of public devotion ; commanding them ‘to offer up two lambs daily, one in the morning and the other at even,’ which we find from other places of Scripture (Acts ii. 15. iii. 1.) were at their third and ninth

hours, which answer to our nine and three; that so those burnt-offerings, being types of the great Sacrifice which CHRIST the Lamb of God was to offer up for the sins of the world, might be sacrificed at the same hours wherein His death was begun and finished. . . And though the Levitical Law expired together with our Saviour, yet the public worship of God must still have some certain times set apart for the performance of it; and accordingly all Christian Churches have been used to have their public devotions performed daily every *morning* or *evening*. The Apostles and primitive Christians continued to observe the same hours of prayer with the Jews, as might easily be shown from the records of the ancient Church. But the Church of England cannot be so happy as to appoint any set hours when either morning or evening prayer shall be said; because, now people are grown so cold and indifferent in their devotions, they would be too apt to excuse their absenting from the public worship, from the inconveniency of the time; and therefore she hath only taken care to enjoin that public prayers be read every 'morning and evening daily throughout the year;' that so all their members may have opportunity of joining in public worship twice at least every day. But to make the duty as practicable and easy both to the minister and people as possible, she hath left the determination of the particular hours to the ministers that officiate, who, considering every one his own and his people's circumstances, may appoint such hours for morning and evening prayer, as they shall judge to be most proper and convenient.

§ 2. But if it be in places where congregations can be had, and 'the curate of the parish be at home, and not otherwise reasonably hindered,' she expects or enjoins that 'he say the same in the parish church,' &c. But if for want of a congregation, or some other account, he cannot conveniently read them in the church, he is then bound to say them in the family where he lives; for by the same Rubric, 'all priests and deacons are to say daily the morning and evening prayer, either privately or *openly*,' &c. . . . The occasion of *our* Rubric was probably a rule in the Roman Church, by which, even before the Reformation and the Council of Trent, the clergy were obliged to recite the

canonical hours, (i. e. the offices in the breviary for the several hours of day and night), either publicly in a church or chapel, or privately by themselves. But our Reformers, not approving the priests performing by themselves what ought to be the united devotions of many ; and yet not being wholly to discharge the clergy from a constant repetition of their prayers, thought fit to discontinue these solitary devotions ; but at the same time ordered, that if a congregation at church could not be had, the public service, both for morning and evening, should be recited in the family where the minister resided. Though according to the first book of King Edward, ‘ this is not meant that any man shall be bound to the saying of it, but such as from time to time, in cathedral and collegiate churches, parish churches and chapels to the same annexed, shall serve the congregation.’ ”—*Wheatly on the Common Prayer*, pp. 83, 84. Sixth Ed.

57. “ That the primitive Christians, besides their solemn service on Sundays, had public prayers *every morning and evening, daily*, has already been hinted : but a learned gentleman (Bingham, Ant. B. 13. c. 9. s. 1. vol. 5. p. 281.) is of the opinion that this must be restrained to times of peace ; and that during the time of public persecution, they were forced to confine their religious meetings to the Lord’s day only. And it is certain that Pliny and Justin Martyr, who both describe the manner of the Christian worship, do neither of them make mention of any assembly for public worship on any other day ; so that their silence is a negative argument that in their time was no such assembly, unless perhaps some distinction may be made between the general assembly of both city and country on the Lord’s day, and the particular assemblies of the city Christians (who had better opportunities to meet) on other days ; which distinction we often meet with in the following ages, when Christianity was come to its maturity and perfection. However, it was not long after Justin Martyr’s time, before we are sure that the Church observed the custom of meeting solemnly on Wednesdays and Fridays, to celebrate the Communion, and to perform the same service as on the Lord’s day itself, unless perhaps the sermon was wanting. The same also might be showed from as early

authorities in relation to the festivals of their martyrs, and the whole fifty days between Easter and Whitsuntide. [Tert. de Id. et de Cor.] Nor need we look down many years lower, before we meet with express testimony of their meeting *every day* for the public worship of God. For S. Cyprian tells us that in his time it was customary to receive the holy Eucharist *every day*; a plain demonstration that they had *every day* public assemblies, since we know the Eucharist was never consecrated but in such open and public assemblies of the Church. §. 2. That these daily devotions consisted of an *evening* as well as a *morning* service even from S. Cyprian's time, the learned author I just now referred to (Bingham, ubi sup.) endeavours to prove. However, in a century or two afterwards, the case is plain, for the author of the 'Constitutions' not only speaks of it, but gives us the order of both the services.—l. 8. c. 37." *Id.* pp. 113, 114.

58. DEAN COMBER.—“ We may call this (public prayer) the life and soul of religion, the anima mundi, that universal soul which quickens, unites, and moves the whole Christian world. Nor is the case of a private man more desperate, when he breathes no more in secret prayer, than the condition of a church is, where public devotions cease. St. Hierome, out of Hippolytus, puts the cessation of Liturgy as a principal sign of the coming of Antichrist. (Hieron. Com. in Dan.) And nothing more clearly shows a profane generation, the very title of wicked men in Scripture being that ‘they call not upon God.’ It is well if any of us can excuse ourselves; but the general neglect of daily prayers by ministers, (who are both desirous and bound to perform them,) doth too sadly testify they are tired out with the people's constant absence, and altogether witnesseth an universal decay of true piety. Perhaps the dishonour that is cast upon God and religion, will not move these disregards and neglecters, since they live so that a stranger could not imagine they had any God at all. But I hope they have yet so much charity for their own persons, that it may startle them to consider what mischiefs are hereby brought upon their own selves as well as others. Wherefore, let them ask the cause of all that atheism and profaneness, luxury and oppression, lying and deceiving, malice and bitterness, that is broke in upon us, to the torment

and disquiet of the whole world. Let them ask, why they plague others with their sins, and others requite them again? and it will appear that all this is come upon us because we forget God and heaven, death and judgment, which daily prayers would mind us of. . . . But if these evils be too thin and spiritual, let it be inquired whence our national and personal calamities proceed, epidemical diseases, wars, and pestilences? Whence comes the multiplication of heresies, the prevalency and pride of the enemies of the true religion? The Jews will tell you, 'Jacob's voice in the synagogue keeps off Esau's hands from the people.' We have disrespected and slighted God and his worship, and He may justly put us out of our protection: 'If he meet us not in his house, he may go away displeased¹,' and then we lie open to all evil when our defence is departed from us; and they that provoke him so to doe, are enemies to themselves, and to the Church and state where they live, indeed the worst of neighbours². But, notwithstanding all this, while sober and devout men lament this epidemical iniquity, and groan under the sad effects thereof, passionately wishing a speedy remedy, the offenders grow bold by their numbers, and hardened by this evil custome, till they now despise a reproof, and deny this negligence to be a sin, because they have no mind to amend it. But these are of two kinds: 1. Those that make their business their apology, and suppose it is unreasonable to expect them every day at common prayer, and judge it sufficient to say they cannot come. 2. Those who despise the Prayers of the Church, &c. . . .

1. We shall demonstrate the *reasonableness* of the daily attendance on public prayers, and that principally from the universal reason of all the world, and the concurrent practice and consent of all mankind, which agrees in this, that wheresoever they own a God, true or false, they daily perform some worship to him³. The very heathens, beside their private requests and vows, made

¹ Si Deus synagogam intrat, et nemo inventus est, abiit iratus, ut Isa. l. 2.—*Buzl. Synag.*

² Quisquis incolit civitatem in qua exstat synagoga, et eam tecum non adlit, is est vicinus malus.—*R. Nath. de Latr.*

³ Bel and the Dragon, 4.

particular addresses to their temples in all their great concerns, and yet abstained not from the daily sacrifices, nor from the frequent festivals of their numerous deities; in Egypt (as Porphyry relates) they praised their gods with hymns three or four times every day. The Turks are called to their houses of prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself is punished with disgrace, and hath a fine set upon him. And if our Saviour think it reasonable we should doe something *more* [περισσόν], how dare we call it unreasonable, when we are not enjoined to doe so much as they? But to go on, who knows not that the Jews had set hours of prayers, when all devout people (even CHRIST'S Apostles) went to the temple or synagogues to offer up public supplications? And these hours are observed among them exactly to this very day. One instance of their strictness in this particular we learn from the Talmud; where it appears that because of the distance of the temple, and the impossibility of attendance on the daily sacrifice, those who could not come hired certain devout men, who were called '*virī stationis*,' *the men of appearance*, to present themselves daily there and put up petitions for them. And the Pharisees not only observed the usual hours of prayer, but doubled them, and zealously kept them all. Now JESUS tells us, our righteousness must exceed theirs, if ever we hope to enter into His kingdom. Which precept of His, some of us could almost afford to call an intolerable burthen, for we call a smaller matter by a worse name. To pass, then, to the Christian Church. We have an express command, to pray "without ceasing," that is, without omitting the set times which every day return, and ought to be observed. In obedience hereunto, the Church in the Apostles' time, met at daily prayers; and so did the primitive Christians for many ages after, who had their Liturgy, Eucharist, and Hymns, even in the night, when persecution prevented them in the day. And surely their zeal and fervour is a huge reproach to our sloth, who yet call ourselves of the same religion, and are so far from venturing lives and estates to enjoy opportunities of devotions, that we will not leave our shop nor our company, nay, our very idleness half an hour, for a freer and

more easie worship than they could enjoy. Surely we are as unlike them in practice as we are like in name and profession. Twice a day was not enough for them, wherefore they appointed (in the days of martyrdom) three set times in every day for prayer, nine, twelve, and three in the afternoon, and punctually observed them. Afterwards, in more quiet times, it was wonderful to behold the orderly performance of morning and evening prayer in huge assemblies of men and women, who failed not to their constant attendance. These are the men and times whose principles we are reformed by ; but I wish that corrupted Church, who forced us to a separation, do not prove more conformable to the outward part of their practice in a due observance of public prayer, than we who have more knowledge, better prayers, fewer excuses, and yet less devotion. Wherefore let us no more complain of our own Church for expecting us at daily prayers. Let us rather challenge all nations and people for fools, and declare it unreasonable that we should have any God at all, or let Him have any of our time, though He give us all we have. Let us tell the world, we are self-sufficient for the conduct and defence of ourselves and our affairs, and then we shall discover ourselves what we are. We must not feign ourselves too busy ; for we do lay aside our business daily, for causes less weighty, and advantages more inconsiderable. If vanity or lust, Sathan or his emissaries call, we can find leisure ; and why not when God calls ? unless we think all that time lost which is spent upon His service, or as if we needed not His blessing. In short, if unavoidable business did hinder us and nothing else, many men might come always, and all sometimes, and every day an hundred for one that now comes. Wherefore it is sloth and covetousness, or atheism and irreligion, keeps us away. And if so, what signifie those pretences of praying at home (which ought to be done too) ? Verily, no more than those of the idle school-boy who seeks a corner, not to learn, but play in without disturbance. And truly it is to be doubted that constant neglecters of publick prayers use seldom and slight devotions in private, for they make the same objections against them. Finally, therefore, do but remember the reasonableness of this is

to be tried at a higher tribunal, and come as often as God can in reason expect to meet you there, and I shall ask no more. . . . But it is urged that these prayers, though good in themselves, will grow flat and nauseous by daily use, and consequently become an impediment to devotion. *Ans.* We come not to the house of God for recreation, but for a supply of our wants; and therefore this might be a better reason of an empty theatre than a thin congregation. We come to God in publick, to petition for the relief of our own general necessities, and those of the whole Church, viz., for pardon of sin, peace of conscience, and succours of divine grace, and a deliverance from sin and Sathan, death and hell; as also for food and raiment, health and strength, protection and success in all our concerns; and more generally for the peace of the kingdom, the prosperity of the Church, the propagation of the Gospel, and the success of its ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore, (unless we be so vain as to fantasie God is delighted with variety and change as well as we), what need is there to alter the phrase every day, or what efficacy can a new model give to our old requests. Particular wants and single cases must be supplied by the closet devotions, for the publick, whether by form or extempore, can never reach all those, which are so numerous and variable. Wherefore one form may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite variety and alteration? If we do, it is out of curiosity, not necessity. The poor man is most healthful whose labour procures him both appetite and digestion, who seldom changeth his dish, yet finds a relish in it, and a new strength from it every day; and so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his wants, and consequently a fresh stomach to these holy forms, which are never flat or dull to him that brings new affections to them every day. It is the epicure and luxurious, the crammed lazy wanton, or the diseased man, that need *quelques choses*, or sauces, to make his daily bread desirable. And if his be our temper, it is a sign of a diseased soul, and an effect

of our surfeiting on holy things. In this we resemble those murmurers who despised the bread of heaven, because they had it *daily*, and loathed manna itself, calling it in scorn *dry meat*. This was sufficient to sustain their bodies, and satisfy their hunger, but they required 'meat for their soul,' that is, to feed their fancies and their lusts; even as we do, for whom the Church hath provided prayers sufficient to express our needs, but not to satiate our wanton fancies, nor gratify the lust of our curiosity; and we complain they are insipid; so perhaps they are to such, for the manna had no taste to the wicked; but it suited itself to the appetite and taste of every *good* man, as the Jews tell us in their traditions. Sure I am it is true here; for if we be curious and proud, or carnal and profane, there is no gust in the Common Prayers; but a truly pious man can every day here exercise repentance and faith, love and desire, and so use them as to obtain fresh hopes of mercy, peace of conscience, increase of grace, and expectations of glory; and whoever finds not this, the fault is not in the prayers, but in the indisposition of his own heart."—*Dr. Comber's "Discourse on the daily frequenting of the Common Prayer."*

59. "I conclude this preface with a twofold request: First, to my brethren of the clergy, that they will read these prayers so *frequently*, that such as have leisure may never want opportunity thus to serve God; and so *servently*, that those who do attend them, may be brought into an high esteem of them. It was a great end to God's instituting the priest's office, and a principal motive to our pious ancestors in their liberal provisions for it: That there might be an order of men on purpose, to *pray daily* for all mankind, especially for such as could not daily attend Divine Service: So that if we neglect this daily sacrifice, we neither answer the designs of God nor of our benefactors. And as we are not excused by, so we ought not to be discouraged at the people's slowness in coming to daily prayers, for their presence is indeed a comfort to us, and an advantage to themselves; but their absence doth not hinder the success, nor should it obstruct the performance of our prayers. The promise of JESUS is made to two or three; and since our petitions are

directed to God, we need not regard who is absent, so long as He is present, to whom we speak ; for He accepts our requests, not by the number, but the sincerity of those that make them. Let our congregation, therefore, be great or small, it is our duty to read these prayers daily ; and every day to do it with such fervency and reverence, as may declare that our affections keep pace with our words, while we are presenting so excellent requests to so infinite a Majesty upon so weighty occasions. . . . And if the people daily come, and constantly use the Common Prayer in this manner, they will neither be tired with the length, nor wearied with the frequent repetition thereof ; for it will appear to be the most noble and comfortable exercise that religion doth afford ; it will increase their graces, multiply their blessings, and fit them for the never-ceasing service of the heavenly choir.”—*Ibid.* sub fin.

60. BP. BULL.—“ When the Bishop came to live at Brecknock, they had publick prayers in that place only upon Wednesdays, and Fridays, but by his care, during his stay there, they have prayers now every morning and evening in the week. The method he took to establish this daily exercise of devotion was briefly this : Upon his visiting the college in that town, he made the following proposal to the prebendaries, that whereas they had each of them a certain yearly stipend under the name of a pension out of their respective prebends, towards reading of daily prayers in the college chapel, which by reason of its distance from the body of the town, were very little frequented, and indeed hardly by any but the scholars of the free-school, which is adjoining to it ; whether it would not be a very useful and acceptable piece of service to the town, if those pensions should be applied to encourage the vicar of Brecknock to perform daily the morning and evening service in the town Church or Chapel, as it is usually called. This proposal appeared to them so reasonable, that they all readily agreed to it. By this means the vicarage is considerably augmented, and the college prayers are still kept up for the benefit of the scholars, to whom chiefly they could be of use since the ruin of the college, the master of the school having ever since discharged that duty ;

and the Bishop, for his encouragement, gave him a prebend just by the town, with a design that it might for ever be annexed to the school. And whereas at Caermarthen they had only morning prayers upon week-days, when his Lordship first came to that town, he set up ~~all~~ constant evening prayers; and towards this additional labour, he allowed the curate the yearly synodals of the archdeaconry; to which Mr. Archdeacon Tenison, who is very ready to contribute to all works of charity and piety, being then upon the place, added twenty shillings a year out of his revenue there; and the prayers are still kept up and well frequented."—*From the Life of Bishop Bull, by Mr. Nelson, p. 439.*

61. BISHOP STILLINGFLEET.—"I could heartily wish that in greater places, especially in such towns where there are people more at liberty, the constant morning and evening prayers were duly and devoutly read, as it is already done with good success in London, and some other cities. By this means religion will gain ground, when the publick offices are daily performed; and the people will be more acquainted with Scripture, in hearing the lessons; and have a better esteem of the prayers, when they become their daily service, which they offer up to God as their morning and evening sacrifice; and the design of our Church will be best answered, which appoints the order for morning and evening prayer to be said daily throughout the year."—*Charge to the Diocese of Worcester, 1690. Works, vol. iii. p. 630.*

62. BISHOP BEVERIDGE.—"Daily prayers are slighted and neglected among us, far more, to our shame be it spoken, than among any other sort of people in the world. The Papists will rise up in judgment with this generation, for they every day observe their canonical hours for praying, at least, for that which they believe to be so. The Jews will rise up in judgment with this generation, for they never omitted to offer their daily sacrifices, so long as they had an house of God wherein to offer them. The Turks shall rise up in judgment with this generation, for when their priests call the people to prayer, as they do several times every day, they immediately run to their mosques or temples, and if any offer to stay at home, he is

shunned by all, as a wicked atheistical wretch. The heathens will rise up in judgment with this generation, for if they had such opportunities as we have of praying and praising their **ALMIGHTY CREATOR** every day, I doubt not but they would do it far more constantly than it is done by most of us. What then can we expect but that some severe judgment or other will ere long be inflicted on us, when people generally live as without God in the world, notwithstanding the clear discoveries that He hath made of Himself unto them, and notwithstanding the means of grace which are so constantly administered to them, but they will not use them?"—*Works*, Vol. v. p. 234.

63. BISHOP GIBSON.—“As for those, to whom God has given greater degrees of leisure from the business of life, to attend to reading, prayer, and other exercises and offices of religion; they must remember that He will expect from them greater *improvements* in purity and goodness, suitable to the special *advantages* and *opportunities* which He has bestowed upon them. And among those may well be reckoned, the provisions made in these two great cities for *daily prayers* in the Church, which are attended by many serious Christians, to their great spiritual benefit, and might be attended by many more, without prejudice to health, or hinderance to business.”—*IVth Pastoral Letter*. Ench. Theol. ii. 302.

64. ARCHBISHOP SECKER.—“But besides your and their duty on the Lord's day, it is appointed, that all ministers of parishes read prayers on holy-days, on Wednesdays, and Fridays; and undoubtedly your endeavours to procure a congregation at such times ought not to be wanting. Were I to repeat to you the strong expressions which my great predecessor Bishop Fell used, in requiring this part of ecclesiastical duty, they would surprise you. But I content myself with saying that public worship was from the very first ages constantly performed on the two stationary days of each week; that all holy-days appointed by the Church were carefully observed by the clergy, and the number of them now is not burthensome; that where you can get a competent number to attend at these times, you will act a very

pious and useful, as well as regular part ; that your own houses will sometimes furnish a small congregation, and what success you may have with others, nothing but trials, repeated from time to time, can inform you.”—*2nd Charge to the Clergy of the Diocese of Oxford*, pp. 77, 2.

65. BISHOP BUTLER.—“ That which men have accounted religion in the several countries of the world, generally speaking, has had a great and conspicuous part in all public appearances, and the face of it been kept up with great reverence throughout all ranks, from the highest to the lowest ; not only upon occasional solemnities, but also in the daily course of behaviour. In the heathen world their superstition was the chief subject of statuary, sculpture, painting, and poetry. It mixed itself with business, civil forms, diversions, domestic entertainments, and every part of common life. The Mahometans are obliged to short devotions five times between morning and evening. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts, by some or other memorial of it ; by some ceremony or public religious form occurring in their way ; besides their frequent holidays, the short prayers they are daily called to, and the occasional devotions enjoined by confessors. By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well disposed. Our Reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rules, nor left any thing more of what was external in religion, than was in a manner necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us ; for instance, the service of the Church, not only upon common days, but also upon saints’ days, and several other things might be mentioned. Thus they have no customary admonition, no public call to recollect the thoughts of God and religion from

one Sunday to another. It was far otherwise under the Law. ‘These words,’ says Moses to the children of Israel, ‘which I command thee,’ &c. And as they were commanded this, so it is obvious how much the constitution of that law was adapted to effect it, and keep religion ever in view. And without somewhat of this nature, piety will grow languid, even among the better sort of men; and the worst will go on quietly in an abandoned course, with fewer interruptions from within than they would have were religious reflections forced oftener upon their minds, and consequently with less probability of their amendment. Indeed, in most ages of the Church, the care of reasonable men has been, as there has been for the most part occasion, to draw the people off from laying too great weight upon external things, upon formal acts of piety. But that state of matters is quite changed now with us. These things are neglected to a degree which is, and cannot but be attended with a decay of all that is good. It is highly seasonable now to instruct the people in the importance of external religion. . . . The frequent returns, whether of public devotion, or of any thing else, to introduce religion into men’s serious thoughts, will have an influence upon them, in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason, besides others, the service of the Church ought to be celebrated as often as you can have a congregation to attend it. But since the body of the people, especially in country places, cannot be brought to attend it oftener than one day in a week, and since this is in no sort enough to keep up in them a due sense of religion, it were greatly to be wished they could be persuaded to any thing which might in some measure supply the want of more frequent public devotions, or serve the like purposes.”—*Charge to the Clergy of Durham*, 1751.

The above extracts were collected by a friend of the writer, when a student for holy orders, about 24 or 25 years since, and

have not long since come to hand accidentally. It appeared desirable that they should be published, with as little alteration as possible, even in form or order, so as to establish the fact, that we have always had in our prayer-books, and in the writings of our ritualists, and other eminent divines, a witness against our neglect of this duty; and a witness so clear and decided, as to arrest the attention of a young person studying these books at the very time when the daily service was most completely disused, and in a manner forgotten.

It will be seen, therefore, that this collection does not pretend to be a *Catena*, nor to contain all the testimonies in favour of this practice, which are to be found in the divines of our branch of the Church.

It is believed, however, that any one who will seriously consider the extracts that are here set forth, will find in them enough to convince him,

First, That the objections against the practice, and the difficulties in the way of restoring it, are not so great as they are supposed to be.

Secondly, That the duty itself is of such importance, one might perhaps say of so great necessity, for the maintenance of true religion, that it would be no more than right to make some venture, and, if need be, patiently to suffer discouragement and mortification for the sake of performing it.

And, at any rate, it is quite certain that this view of the daily service is very far from being in any way modern or "new-fangled."

It has been made a point of conscience to quote the passages exactly as they stand in the books whence they are taken, and in such a manner as to give a fair impression of the views entertained by the respective writers.

In consequence, there are one or two statements contained in them, which seems to the person who sends this collection to call for some kind of protest on his part.

It is submitted, that the excuse for the neglect of the service in country villages, which Dr. Best suggests in extract 50, would

be a plea for omitting it in town churches, and even in cathedrals, where there may be no congregation. And it should be considered whether what he says in that passage be in any way reconcileable to his opinions as more solemnly and distinctly expressed in the extract that follows. And the first part of this observation appears applicable also to a statement of Dr. Bisse, in No. 30, that "the daily offering cannot be observed in lesser parish churches."

Further, from the extracts here made from Wheatly and Nicholls, it would seem that they thought the Church meant to "discontinue" or discourage all "solitary" repeating of her services. And indeed the language used by Dr. Nicholls does not appear suitable to the seriousness and sanctity of such a subject.

But the writer of this notice begs leave humbly to submit, that, although the services ought, if possible, to be read in the church, or in some family congregation, yet should any clergyman be prevented from saying them thus "openly," he is bound by the rubric to say them to himself "privately," unless prevented by some urgent cause. Such, it is apprehended, was the view of the rubric generally entertained in the seventeenth century.

And the writer would venture to express his conviction, that if a churchman were, under such discouraging circumstances, to persevere in the private practice of this duty, he would gain thereby the greatest comfort and advantage; and when restored to a more full enjoyment of the means of grace, would find his delight and edification in the services increased beyond any thing he could have possibly anticipated.

He thought, moreover, it might be useful to add four fresh authorities,—one from the most simple and practical, as well as the most learned (perhaps) of our ritualists, and the others as illustrating the practice and opinions of three very distinguished bishops.

BISHOP SPARROW.—"Whatsoever the world think, thus to be the LORD's remembrancers, putting Him in mind of the people's

wants (Isaiah lxii.), being, as it were, the angels of the Lord, interceding for the people, and carrying up the daily prayers of the Church in their behalf, is one of the most useful and principal parts of the priest's office. So St. Paul tells us, who, in the First Epistle to Timothy, chap. ii., exhorts Bishop Timothy, that he should take care, *first of all*, that this holy service be offered up to God. 'I exhort, *first of all*, that prayers and supplications, intercessions and giving of thanks, be made for all men; for kings,' &c. What is the meaning of this 'first of all?' I will that this holy service be offered up daily. And the faithful know how we observe this rule of St. Paul, offering up daily this holy sacrifice morning and evening. See *Chrysostom on the place.*"

St. Paul, in the first chapter of this Epistle, at the eighteenth verse, had charged his "son Timothy to war a good warfare," to "hold faith and a good conscience," and presently adds, "I exhort therefore, that first of all prayers, &c. be made." As if he had said, You cannot possibly hold faith and a good conscience in your pastoral office, unless, first of all, you be careful to make and offer up prayers, &c. For this is the first thing to be done, and most highly to be regarded by you. Preaching is a very useful part of the priest's office, and St. Paul exhorts Timothy to "preach the word, be instant in season, out of season," and the more because he was a bishop, and had to plant and water many churches, in the infancy of Christianity, among many seducers and temptations: but yet, *first of all*, he exhorts, that this daily office of presenting prayers to the throne of grace, in behalf of the Church, be carefully looked to.

This charge of St. Paul to Timothy, holy Church here lays upon all those that are admitted into that holy office of the ministry, that they should offer up to God this holy sacrifice of prayers, praises, and thanksgivings, this savour of rest, daily—morning and evening. And would all those whom it concerns look well to this part of their office, I should not doubt but that God would be as gracious and bountiful to us in the performance of this service, as He promised to be to the Jews in the offering

of the lamb, morning and evening, Exod. xxix. 42, 43. "He would meet us and speak with us," that is, graciously answer our petitions; "He would dwell with us and be our God," and we should know by comfortable experiments of His great and many blessings, that He is the LORD our God.—*Rationale of the Common Prayer—on the Rubric which orders the daily service*, p. 9.

ARCHBISHOP LAUD.—"I stayed at Lambeth till the evening, to avoid the gazing of the people. I went to evening prayer in my chapel. The Psalms of the day, *Ps.* 93 and 94, and *Chap.* 50 of *Esai*, gave me great comfort. God make me worthy of it, and fit to receive it."—*Diary*, p. 60.

BISHOP KEN.—"But your greatest zeal must be spent for the public prayers, in the constant and devout use of which the public safety, both of Church and State, is highly concerned: *be sure then to offer up to God every day the morning and evening prayers*; offer it up in your family at least, or rather, as far as your circumstances may possibly permit, offer it up in the church, especially if you live in a great town, and say over the Litany every morning during the whole of Lent. This I might enjoin you to do on your canonical obedience, 'but, for love's sake, I rather beseech you,' and I cannot recommend to you a more devout and comprehensive form of penitent and public intercession than that, or more proper for the season. Be not discouraged if but few come to the solemn assemblies, but go to the 'house of prayer,' where God is well known for a sure refuge; go, though you go alone, or but with one besides yourself; and there, as you are God's 'remembrancer,' keep not silence, and give Him no rest, till He establish, till He make Jerusalem a praise in the earth."—*Bp. Ken's Pastoral Letter to his Clergy, concerning their behaviour during Lent.* 1688.

BISHOP WILSON.—From Archdeacon Hewetson's advice to him the day he was ordained Deacon, the Festival of St. Peter, 1686.

"VI. To say the morning and evening prayers, either publicly or privately, every day, is, T. W. knows, the Church's express command, in one of the rubricks before the calendar.

"VIII. Never to miss the Church's public devotions twice a day, when unavoidable business, or want of health, or of a church,

as in travelling, doth not hinder."—*Cruttwell's Life*, at the beginning of Bp. Wilson's Works, pp. 3 & 4, folio ed.

How well this advice was followed appears from the following statement further on :—

" Every summer morning at six, and every winter morning at seven, the family attended him to their devotions in the chapel, where he himself, or one of his students, performed *the service of the day, and in the evening they did the same.*"—*Ibid.* p. 15.

TABLE OF PUBLIC SERVICES IN LONDON

IN THE BEGINNING OF THE EIGHTEENTH CENTURY,

AS STATED IN A WORK OF THE DAY, CALLED

"PIETAS LONDINENSIS."

(From the "*British Magazine*" for March, 1838.)

DAILY AND OCCASIONAL SERVICES.

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| <p>Aylesbury Chapel, St. John's-close—Wednesdays and holydays, at 10 a. m.</p> <p>Alban, St., Wood-street, and St. Olave, Cripplegate—Wednesdays, Fridays, and holydays, at 11 a. m.</p> <p>All Saints, or Allhallows Barking, Tower-street—Daily, at 8 a. m. and 7 p. m. Holy Communion every Sunday at 12.</p> <p>All Saints, or Allhallows, Bread-street, and St. John the Evangelist—Wednesdays and Fridays in Lent, all holydays, at 11 a. m.</p> <p>All Saints, or Allhallows the Great and the Less, Thames-street—Wednesdays, Fridays, holydays, and public days, at 11 a. m.</p> <p>All Saints, or Allhallows, Lombard-street—Wednesdays, Fridays, and holydays, at 11 a. m.</p> <p>All Saints, or Allhallows, London-wall—Wednesdays, Fridays, and holydays, at 11 a. m.</p> <p>All Saints, or Allhallows, Staining-lane—Wednesdays, Fridays, and holydays, at 11 a. m.</p> <p>Alphage, St., Cripplegate—Wednesdays, Fridays, holydays, and public days, at 11 a. m.</p> <p>Andrews, St., Holborn—Daily; S. 6, W. 7, and 11 a. m., and 3 p. m. Holy Com. every Sunday at 12, and several occasions. Easter day, 7 a. m., and 12.</p> <p>Andrew, St., Undershaft, or St. Mary at Axe—Daily; S. 6, W. 7, and 11 a. m., and 6 p. m.</p> <p>Andrew, St., Wardrobe, and St. Anne Blackfriars—Wednesdays, Fridays,</p> | <p>all holy and public days, at 11 a. m.</p> <p>Anne and Agnes, Sts.—Wednesdays, Fridays, all holy and public days, at 11 a. m.. Holy Com. three last Sundays in the month, at 7 a. m.</p> <p>Anne, St., Soho—Daily; S. 6, W. 7, and 11 a. m., and 4 and 6 p. m. Holy Com. first and third Sundays, and Good Friday, at 12; Christmas, Easter and Whit Sunday, at 7 a. m. and 12.</p> <p>Anthony, or Antholine, St., Watling-street, and St. John Baptist—Daily; S. 6, W. 7, a. m.</p> <p>Augustine, or Austin, St., Old-change—Wednesdays, Fridays, holy and public days, at 11 a. m.</p> <p>Bartholomew, St., the Great—Daily in the last week in the month, at 11 a. m., and 5 p. m.</p> <p>Bartholomew, St., the Less—Daily at 11 a. m.</p> <p>Bartholomew, St., the Little, near the Royal Exchange—Wednesdays, Fridays, holydays, and public days, at 11 a. m., and daily, 6 p. m.</p> <p>Berwick-street Chapel, Soho—Daily, at 11 a. m., and 5 p. m.</p> <p>Benedict, St., or St. Bennet Fink, Threadneedle-street—Wednesdays, Fridays, and holydays, at 11 a. m.</p> <p>Benedict, or Bennet, St., Gracechurch-street—Wednesdays, Fridays, all holy and public days, at 11 a. m.</p> <p>Benedict, or Bennet, St., and St. Peter, Paul's Wharf—Wednesdays, Fridays, and all holy and</p> |
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- public days, at 11 a.m.; evening only on holydays and Saturdays, at 3.
- Bloomsbury Chapel—Daily, at 11 a.m. and 3 p.m. Holy Com. on the third Sunday in the month.
- Botolph, St., Aldersgate—Daily, at 11 a.m., and three p.m.
- Botolph, St., Aldgate—Daily at 11 a.m.; S. 7, W. 8, p.m.; Wednesday evening always at 6.
- Botolph, St., Bishopsgate—Daily, at 11 a.m. and 7 p.m.
- Bridget, or Brides, St., Fleet-street—Daily, at 11 a.m. and 8 p.m.
- Bridewell Chapel—Holy Communion on the third Sunday in the month.
- Charterhouse Chapel—Daily, at 11 a.m.; S. 5, W. 2 p.m.
- Christ's Church, Newgate-street, and St. Leonard, Foster-lane—Daily, at 11 a.m.; S. 5, W. 3 p.m.
- Christ's Church, Surrey—Wednesdays, Fridays, and holydays, at 11 a.m.
- Christopher, St., Threadneedle-street—Daily, at 6 a.m. and 6 p.m.
- Clement Danes, St., Strand—Daily, at 11 a.m. and 3 and 8 p.m.; Sundays, 3 and 7 p.m. Holy Com. every Sunday, besides other times.
- Clement, St., in St. Clement's-lane, City—Wednesdays, Fridays, and holydays, at 11 a.m.
- Dionysæ, or Dionis, St., or Dionis Back. Ch., or St. Dennis or Dionysius the Areopagite—Daily, at S. 8, W. 9 a.m., and 5 p.m.
- Drapers' Alms-house Chapel, St. George's-fields—Daily, at S. 8, W. 9 a.m. N.B. The Liturgy is not used in this Chapel, but a form of prayer, because the foundation will not support a chaplain. The inhabitants attend the mother church on Sundays, and at some other times. There is another chapel at Newington Butts belonging to an alms-house built by the same founder, Mr. John Walter, citizen and draper.
- Duke-street Chapel, St. James's-park—Daily, at 11 a.m., and 4 p.m. Holy Communion every Sunday and holyday.
- Dunstan, St., in the East—Wednesdays, Fridays, and holydays, at 11 a.m.
- Dunstan, St., Stepney—Daily, at 11 a.m.; S. 6, W. 3 p.m. Holy Com.
- first and second Sundays of the month.
- Dunstan, St., in the West—Daily, at 7 a.m. and 3 p.m.; on Wednesdays, Fridays, holy and public days, again at 11 a.m. Holy Communion every Sunday and holyday at 12; every day for a week after Christmas, Easter, and Whit Sunday at 8, after morning prayers.
- Edmund, St., the King and Martyr, Lombard-street—Daily, at 11 a.m. and 7 p.m.
- Ely House Chapel (if the Bishop is resident)—Daily, at 8 a.m. and 4 p.m.; on Sundays, holy and public days, again at 11 a.m.
- Ethelburga, or Ethelburgh, St., Bishopsgate-street—Wednesdays, Fridays, and holydays, at 11 a.m.
- Fleet Chapel—Daily, at 11 a.m. and 3 p.m.; but on Sundays and holydays, at 10 a.m. Holy Communion, besides the usual times, before Michaelmas Term.
- George, St., Bloomsbury—Daily, at 11 a.m. and 4 p.m. Holy Com. every Sunday, Good Friday, New Year's day, and other solemn days.
- George, St., Botolph-lane—Wednesdays, Fridays, and holydays, at 11 a.m.
- George, St., the Martyr, Southwark—Wednesdays, Fridays, holy and public days, at 10 a.m.
- Giles, St., Cripplegate—On Litany and holydays, at 11 a.m. and 8 p.m.
- Giles, St. in the Fields—Daily, at 10 a.m. and 3 p.m. Holy Com. first and second Sundays of the month after prayers at 7, and some other occasions.
- Gray Coat Hospital Chapel, Westminster—Daily, at 7 a.m. and 6 p.m.
- Gray's Inn Chapel—Daily, at 11 a.m.; S. 5, W. 3 p.m. Holy Com. twice a term, besides Christmas, Easter, and Whitsuntide.
- Helen, St., the Great, Bishopsgate-street—Wednesdays, Fridays, and holydays, at 11 a.m.
- Hog Lane Chapel, Monmouth-street—Daily, at 11 a.m.
- Horse Guards Chapel—Daily, at 11 a.m.
- Hoxton Hospital Chapel—Daily, at 11 a.m.; S. 5, W. 3 p.m. Holy

- Com. last Sunday of the month, and other solemn occasions.
- James, St., Clerkenwell—Daily, at 11 a. m. ; Saturday only, at 2 p. m.
- James, St., Chapel, or Chapel Royal—Daily, at 8 and 11 a. m. and 5 p. m. N.B. During her Majesty's absence only, at 11 a. m., and 5 p. m. Holy Com. twice every Sunday when the Queen is resident, otherwise once.
- James, St. in Duke's-place, Aldgate—Wednesdays, Fridays, and holydays, at 11 a. m. Holy Communion second Sunday of the month.
- James, St., Thames-street—Wednesdays, Fridays, and holidays, at 11 a. m.
- James, St., Westminster—Daily ; S. 6, W. 7, and 11 a. m. and 3 and 6 p. m. Holy Com. second Sunday in the month, every Sunday from Palm Sunday to Trinity Sunday, New Year's day, on Christmas and other great days, twice.
- John St., of Jerusalem, Hackney—Wednesdays, Fridays, and holydays at 11 a. m.
- John, St., Wapping—Daily ; S. 8, W. 9 a. m. ; S. 5, W. 3 p. m.
- Islington Alms-house Chapel—Daily, at 11 a. m. and 4 p. m.
- Katharine, St., Coleman—Wednesdays, Fridays, and holidays, at 11 a. m.
- Katharine, St., Cree—Wednesdays, Fridays, and holydays, at 10 a. m. ; on Saturdays ; S. 4, W. 3 p. m.
- Katharine, St., by the Tower—Daily, at 11 a. m.
- King's-street Chapel, St. James's—Daily ; S. 6, W. 7, and 11 a. m. and 3 and 6 p. m. Holy Com. last Sunday in the month.
- Knightsbridge Chapel.
- Lambeth Chapel—Daily ; S. 7, W. 8, and 12 a. m. and 2 and 9 p. m.
- Lamb's Chapel, Hart-street, Cripplegate—Wednesdays and Fridays, at 8 a. m. Holy Communion never administered.
- Lawrence, St., Jewry—Daily, at 6 a. m. and 8 p. m. ; on Mondays, Wednesdays, Thursdays, and Saturdays, again at 11 a. m. ; on Thursday evenings again, at 3 p. m. Holy Com. every Sunday at 8, except the first, then at 12
- Leonard, St., Shoreditch—Wednesdays, Fridays, holy and state days, at 11 a. m.
- Lincoln's Inn Chapel—Daily, at 11 a. m. and 5 p. m. Holy Com. Christmas, Easter, second Sunday in September, and first and last Sunday of every Term.
- London Workhouse Chapel, Bishops-gate-street—Daily, at 8 a. m. and 6 p. m.
- Ludgate Prison Chapel—Daily, at 10 a. m. N.B. Sixpence allowed each time. The most prudent layman reads, if no clergyman is in prison.
- Magnus, St., London-bridge—Daily, at 11 a. m. and 8 p. m.
- Margaret, St., Lothbury—Wednesdays, Fridays, and holydays, at 11 a. m.
- Margaret, St., Pattens—Wednesdays, Fridays, and holydays, at 11 a. m.
- Margaret, St., Westminster—Fridays, holy and state days, at 10 a. m. ; but daily, S. 6, W. 7 p. m.
- Marshalsea, Chapel of—Wednesdays and Saturdays, at 3 p. m.
- Martin, St.—Daily ; S. 6, W. 7 a. m. and 5 p. m. ; on Wednesdays, Fridays, and holydays, again at 10 a. m. and 3 p. m. Holy Com. 1st Sunday, Christmas day, Easter and Whitsunday, twice ; but the rest of the Sundays, and New Year's day, Good Friday, and Ascension day, once.
- Martin, St., Ludgate—Daily, at 11 a. m. and 6 p. m.
- Martin, St., Dutewitch or Otterwick—Wednesdays, Fridays, and holydays, at 11 a. m.
- Mary, St., Abchurch—Wednesdays, Fridays, and holydays, at 11 a. m. ; holydays and on Saturdays, at 4 p. m.
- Mary, St., Aldermanbury—Wednesdays, Fridays, and holydays, at 11 a. m.
- Mary, St., Aldermary—Wednesdays, Fridays, and holydays, at 11 a. m.
- Mary, St., le-Bow—Daily, at 8 a. m. and 5 p. m. Holy Communion every holyday, at 8 a. m.
- Mary, St., at Hill—Wednesdays, Fridays, and holydays, at 11 a. m. ; and on Saturdays, and holydays, at 3 p. m.
- Mary, St., Islington—Wednesdays, Fridays, and holydays, at 11 a. m. ;

- and on Saturdays and holydays, at 3 p. m.
- Mary, St., Lambeth—Wednesdays, Fridays, and holydays, at half-past 10 a. m.; Saturday, at 3 p. m.; every day in Lent, at 11 a. m. Holy Com. Ash Wednesday, Good Friday, and other solemnities, besides the regular.
- Mary Magdalen, St., Bermondsey—Daily, at 11 a. m. Holy Com. twice on all holydays which fall on the 1st Sunday, and Christmas day, Easter day, and Whitsunday.
- Mary Magdalen, St., Old Fish-street—Wednesdays, Fridays, and holydays, at 11 a. m.; and on Saturdays in Lent, at 3 p. m.
- Mary, St., Newington Butts—Wednesdays, Fridays, and holy and public days, at 11 a. m.
- Mary, St., Rotherhithe—Wednesdays, Fridays, and holydays, and Saturdays before Communion, at 11 a. m. Holy Com. 2nd Sunday.
- Mary, St., le-Savoy—Daily, at S. 7, W. 8 a. m. and 5 p. m.; on Wednesdays, Fridays, and holydays, again at 10 a. m. Holy Com. 1st Sunday, twice, 7 and 12.
- Mary, St., Somerset—Holy and public days, at 11 a. m.
- Mary, St., Whitechapel—Wednesdays, Fridays, holy and public days, at 11 a. m.; Saturdays at 3 p. m. Holy Com. every Sunday, all holydays, Monday and Tuesday in Easter week, Easter day, Whitsunday, Good Friday, Christmas day, Ash Wednesday.
- Mary, St., Woolnoth—Daily, at 11 a. m., and 5 p. m.
- Matthew, St., Friday-street—Wednesdays, Fridays, holy and public days, at 10 a. m. Holy Com. 1st Sunday twice, on all holy days at 10.
- Michael, St., Basinghall—Wednesdays, Fridays, holy and public days, at 11 a. m.; daily at 5 p. m.
- Michael, St., Cornhill—Wednesdays, Fridays, and holy and public days, at 11 a. m.
- Michael, St., Crooked-lane—Wednesdays, Fridays, and holy and public days, at 11 a. m.
- Michael, St., Queenhithe—Wednesdays, Fridays, and holy and public days, at 11 a. m.; daily, at 6 p. m.
- Michael, St., Royal—Wednesdays and Saturdays, at 11 a. m., and 3 p. m.
- Michael, St., Wood-street—Wednesdays, Fridays, and holydays, at 11 a. m.
- Mildred, St., Bread-street—Wednesdays, Fridays, and holydays, at 11 a. m.
- Mildred, St., Poultry—Wednesdays, Fridays, and holydays, at 11 a. m.
- New Chapel, Westminster—Daily, at 9 a. m., and 3, 4, and 5 p. m., as the days lengthen.
- Newgate Chapel—Wednesdays, Fridays, and holydays at 10 a. m.; during the eight sessions, daily, at 10 a. m., and 3 p. m.
- Nicholas, St. Coleabby—Wednesdays, Fridays, holy and state days, at 11 a. m.
- Olave, St., Hart-street—Wednesdays, Fridays, and holy and state days, at 11 a. m., Saturdays in Lent, at 3 p. m.
- Olave, St., Jewry—Holy and public days, and on Wednesdays and Fridays, from October to May, at 11 a. m.
- Olave, St., Southwark—Wednesdays, Fridays, and holy and public days, at 11 a. m.; Saturdays, at 3 p. m.
- Oxenden Chapel, Haymarket—Daily, at 10 a. m. No Communion.
- Palmer's, Mrs., Chapel—Daily, at 11 a. m.
- Paul's, St., Cathedral—Daily, at S. 6, W. 7, and 11 a. m., and 3 p. m. Holy Communion every Sunday.
- Paul, St., Covent Garden—Daily, S. 6, W. 7 and 10 a. m. and 3 and 6 p. m. Holy Com. 1st and 3rd Sundays in the month, and other occasions.
- Paul, St., Shadwell—Daily, at 11 a. m.; S. 5, W. 3 p. m.
- Pest House Chapel—Daily, at 11 a. m., and 3 p. m.
- Peter, St., Cornhill—Daily, at 11 a. m. and 4 p. m. Holy Com. every Sunday.
- Peter, St., Chapel, St. Peter's Hospital—Wednesdays, Fridays, and holydays. N.B. The keeper of the hospital reads till means can be provided to support a minister.
- Peter, St., Poor, Broad-street—Wednesdays, Fridays, and holydays, at 11 a. m.
- Peter, St., in the Tower—Wednes-

- days, Fridays, and holidays, at 11 a. m.
- Peter, St., *alias* Westminster Abbey—Daily, at S. 6, W. 7, and 10 a. m. and 3 p. m.
- Poplar Chapel—Wednesdays, Fridays, and Saturdays, at 11 a. m. Holy Com. 3rd Sunday, at 1 p. m.
- Prison of Queen's Bench Chapel—Daily, at 7 a. m.
- Queen's Square Chapel, Westminster—Daily, at 11 a. m. and 4 p. m. in winter; only on Wednesdays, Fridays, and holydays in the summer; but evenings always.
- Queen's-street, Great, Chapel—Daily, at 11 a. m. and 4 p. m. Holy Com. last Sunday in the month.
- The Rolls Chapel—Holydays, at 10, a. m. and 3 p. m. Holy Com. 7 times a year.
- Saviour, St., or St. Mary's Overie, Southwark—Wednesdays, Fridays, holy and public days, at 11 a. m.
- Sepulchre, St., Snow-hill—Daily, at S. 6, W. 7, a. m., and S. 3, W. 4 p. m.; on Wednesdays, Fridays, holy and public days again, at 11 a. m. Holy Com. 1st Sunday, and every Sunday from Easter to Trinity.
- Skinners' Alms-house Chapel, Mile End—Daily, at 11 a. m.
- Somerset House Chapel—Daily, at 11 a. m., and 4 p. m. Holy Com. 3rd Sunday in the month.
- Stephen, St., Coleman-street—Daily, at 11 a. m. Holy Communion every Sunday.
- Stephen, St., Walbrook—Daily, at 11 a. m.; and on Saturdays in Lent at 4 p. m.
- Stratford-le-Bow—Wednesdays, Fridays, holy and state days at 11 a. m.
- Swithine, St., Canon-street—Daily, at 11 a. m. and 5 p. m.
- Temple Church—Daily, at 8, or 7, or 9 a. m. and 4 p. m.
- Thomas, St., Southwark—Wednesdays, Fridays, and holydays, at 11 a. m. Holy Com. 2d Sunday.
- Thomas, St., Hospital Chapel—Daily at 3 p. m.
- Trinity Chapel, Bond-street—Daily, at 11 a. m., and 3 p. m. Holy Com. 3rd Sunday.
- Trinity in the little Minories—Holy and public days, and in Lent on Wednesdays and Fridays, at 11 a. m.
- Vedast, or St. Foster—Wednesdays, Fridays, and holydays, at 11 a. m.; evening, daily, at 6 p. m.
- Vintners' Alms-houses Chapel—Wednesdays, Fridays, holy, and public days, at 11 a. m.
- Whitehall Chapel—Daily, at 11 a. m., and 5 p. m. Holy Com. privately every Sunday, but publicly on the 1st Sunday.

These Tracts are continued in Numbers, and sold at the price of 2d. for each sheet, or 7s. for 50 copies.

LONDON: PRINTED FOR J. G. & F. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1838.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

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Bp. Taylor on Repentance, by Hale.—*Rivingtons.*

Bp. Taylor's Golden Grove.—*Parker, Oxford.*

Vincentii Lirinensis Commonitorium, with translation.—*Parker, Oxford.*

Pusey on Cathedrals and Clerical Education.—*Roake & Varty.*

Hook's University Sermons.—*Talboys, Oxford.*

Pusey on Baptism (*published separately*).—*Rivingtons.*

Newman's Sermons, 4 vols.—*Rivingtons.*

Newman on Romanism, &c.—*Rivingtons.*

The Christian Year.—*Parker, Oxford.*

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Hooker, ed. Keble.—*Rivingtons.*

LECTURE I.

DIFFICULTIES IN THE SCRIPTURE PROOF OF THE DOCTRINES OF THE CHURCH.

I PROPOSE in the following Lectures to suggest some thoughts by way of answering an objection, which often presses on the mind of those who are inquiring into the claims of the Church, and the truth of that system of doctrine which it especially represents, which is at once her trust and her charter. They hear much stress laid upon a certain system of doctrine ; they see much that is beautiful in it, much that is plausible in the proof advanced for it, much which is agreeable to the 'analogy of nature, which bespeaks the hand of the CREATOR, and is suitable to the need and expectations of the creature,—much that is deep, much that is large and free, fearless in its course, sure in its stepping, and singularly true, consistent, entire, harmonious in its adjustments ; but they seem to ask for more rigid proof in behalf of the simple elementary propositions on which it rests ; or in other words, by way of speaking more clearly, and as a chief illustration of what is meant (though it is not the same thing), let me say, they desire more adequate and explicit *Scripture proof* of its truth. They find the proof to be *rested* on Scripture, and therefore they require more explicit *Scripture proof*. They say, " All this that you say about the Church is very specious, and very attractive ; but where is it to be found in the

inspired volume?" And that it is *not* found there (that is, I mean not found as fully as it might be), seems to them proved at once by the simple fact, that *all* persons (as I may say, for the exceptions are very few),—*all* those who try to go by Scripture only, fall away from the Church and her doctrines, to one or other sect or party, as if showing that whatever is or is not scriptural, at least the Church, by consent of all men, is not so.

I am stating no rare or novel objection: it is one which (I suppose) all of us have felt, or perhaps feel: it is one which, before now (I do not scruple to say), I have much felt myself, and that without being able satisfactorily to answer: one which I believe to be one of the main difficulties, and (as I think) one of the intended difficulties which God's Providence puts at this day in the path of those who seek Him as He would have them, for purposes known or unknown, ascertainable or not. Nor am I at all sanguine that I shall be able, in what I shall say, to present any thing like a full view of the difficulty itself, even as a phenomenon; which different minds feel differently, and do not quite recognize as their own when stated by another, and which it is difficult to bring out even according to one's own idea of it. Much less shall I be able to assign it its due *place* in that system which nevertheless I hold to be true, and in which it is *but* a difficulty. I do not profess to be about to account for it, reconcile it, and dismiss it as a thing which was in a man's way, but is henceforth behind him;—yet, subdued as my hopes may be, I have too great confidence in that glorious Creed, which I believe to have been once delivered to the Saints, to wish in any degree to deny the difficulty, or be unfair to it, to smooth it over, misrepresent it, or defraud it of its due weight and extent. Though I were to grant that the champions of Israel have not yet rescued this portion of the sacred territory from the Philistine, its usurping occupant, yet was not Jerusalem in the bonds of the Jebusites till David's time? and shall I, seeing with my eyes and enjoying the land of promise, be over-troubled with one objection, which stands *unvanquished* (supposing it), and, like haughty Haman, count the King's favour as nothing till I have all my own way, and nothing to try me? In plain terms, I conceive I have most

abundant evidence given me of the divine origin of the Church system: how then is that evidence which is given, *not* given, because *though* given in Scripture, it might be given *more explicitly* and *fully*, and (if I may so say) more consistently?

One consideration alone must create an anxiety in entering on the subject I propose. It is this:—Those who commonly make this objection which is to be considered, viz. the want of *adequate* Scripture evidence for the Church doctrine, have, I feel sure, no right to make it; that is, *they are inconsistent* in making it; for they cannot consistently object against a person who believes more than they do, unless they cease to believe so much as they do believe. They ought, on their own principles, to doubt or disown much which happily they do not doubt or disown. This then is the direct, appropriate, polemical answer to them, or (as it is called) an *argumentum ad hominem*. “Look at home, and say, if you can, *why* you believe this or that, which you do believe: whatever reasons you give for your own belief in one, we can give for our belief in the other. If you are reasonable in believing the one, so are we in believing the other. Either we are reasonable, or you are not so. You ought not to stand where you are; you ought to go further one way or the other.” Now it is plain, that if this be a sound argument against our assailants, it is a most convincing one; and it is obviously very hard and very unfair if we are to be deprived the use of it. And yet a cautious mind will ever use it with anxiety; not that it is not most effective, but that it may be (as it were) too effective: it may drive the parties in question the wrong way, and make things worse instead of better. It only undertakes to show that they are *inconsistent* in their present opinions; and from this inconsistency it is plain they can escape, by going further either one way or the other,—by adding to their creed, or by abandoning it altogether. It is then what is familiarly called a kill or cure remedy. Certainly it is better to be inconsistent than consistently wrong,—to hold some truth amid error, than to hold nothing but error,—to believe than to doubt. Yet when I show a man that he is inconsistent, I make him decide whether of the two he loves better, the portion of truth he already holds, or the portion of error. If

he loves the truth better, he will abandon the error ; if the error, he will abandon the truth. And this is a fearful and anxious trial to put him under, and one cannot but feel loth to have recourse to it. One feels that perchance it may be better to keep silence, and to allow him, in shallowness and presumption, to assail oneself, than to retort, however justly, his weapons on himself ;—better for oneself to seem a bigot, than to make him a scoffer. Thus, for instance, a person who denies the Apostolical Succession of the Ministry, because it is not clearly taught in Scripture, ought, I conceive, if consistent, to deny the Godhead of the HOLY GHOST, which is nowhere literally stated in Scripture. Yet there is something so dreadful in his denying the latter, that one may often feel afraid to show him his inconsistency, lest, rather than admit the Apostolical Succession, he should consent to do so. This is one of the great delicacies of disputing on the subject before us : yet, all things considered, I think, it only avails to the cautious use, not the abandonment, of the argument in question. For it is our plain duty to preach and defend the truth in a straightforward way. Those who are to stumble must stumble, rather than the heirs of grace should not hear. While we offend and alienate one man, we secure another ; if we drive one man further the wrong way, we drive another further the right way. The cause of truth, the heavenly company of saints, gains on the whole more in the one way than the other. A wavering or shallow mind does perhaps as much harm to others as a mind consistent in error, nay, is in no very much better state itself ; for if it has not developed into systematic scepticism, merely because it has not had the temptation, its present conscientiousness is not worth much. Whereas he who is at present obeying God under imperfect knowledge has a claim on His Ministers for their doing their part towards his obtaining further knowledge. He who admits the doctrine of the Trinity, in spite of feeling its difficulties, whether in itself or in its proof—who submits to the indirectness of the Scripture evidence on which it rests, has a right to be told those doctrines concerning the Church, which are as certainly declared in Scripture, yet not more directly and prominently, and which will be as welcome to him when known, as those which he already knows. It is there-

fore one's duty to leave the event to God, begging Him to bless, yet aware that, whenever He visits, He divides.

In saying this, I by no means would imply that the only argument in behalf of our believing more than the generality of men now do, is, that else we ought in consistency to believe less,—far from it indeed; but this argument is the one that comes first, and is the most obvious and the most striking. Nor do I mean to say,—far from it also,—that all on whom it is urged, *will* in fact go one way or the other; the many will remain pretty much where education and habit have placed them, and at least will not confess that they are affected by any new argument at all. But of course when one speaks of anxiety about the effect of a certain argument, one speaks of cases where it *has* effect, not where it *has not*. Where it *has* effect, I say, that effect may be for good or for evil, and that it is an anxious thing.

Now then, first, let me state the objection itself, which is to be considered. It may be thrown into one or other of the following forms: that “if Scripture laid such stress, as we do, upon the doctrines of Baptism, the Lord's Supper, Church Union, Ministerial Power, Apostolical Succession, Absolution, and other rites and ceremonies,—upon external, or what is sometimes called formal religion,—it would not in its general tenour make such merely indirect mention of them;—that it would speak of them as plainly and frequently as we now always speak of them; whereas every one must allow that there is next to nothing on the surface of Scripture about them, and very little even under the surface of a satisfactory character.” Descending into particulars, we shall have it granted us, perhaps, that Baptism is often mentioned in the Epistles, and its spiritual benefits; but “its peculiarity as the *one plenary* remission of sin,” it will be urged, “is not insisted on with such frequency and earnestness as might be expected,—chiefly in one or two passages of one Epistle, and there obscurely” (in Heb. vi. and x.). Again, “the doctrine of Absolution is made to rest on but one or two texts (in Matt. xvi. and John xx.), with little or no practical exemplification of it in the Epistles, where it was to be expected. Why,” it may be asked, “are not the Apostles continually urging their converts to

rid themselves of sin after Baptism, as best they can, by penance, confession, absolution, satisfaction? Again, why are CHRIST's ministers no where called Priests? or at most, in one or two obscure passages (as in Rom. xv.)? Why is not the LORD's Supper expressly said to be a Sacrifice? why is the LORD's Table called an Altar but once or twice (Matt. v. and Heb. xiii.), even granting these passages refer to it? why is consecration of the elements expressly mentioned only in one passage (1 Cor. x.) in addition to our LORD's original institution of them? why is there but once or twice express mention made at all of the LORD's Supper, all through the New Testament, and what there is, chiefly in the same Epistle? why is there so little said about Ordination? about the appointment of a Succession of Ministers? about the visible Church (1 Tim. iii. 15.)? why but one or two passages on the duty of fasting? In short, is not (it may be asked) the state of the evidence for all these doctrines just this, —a few striking texts at most scattered up and down the inspired volume, or one or two particular passages of one particular epistle, or a number of texts which *may* mean, but need not mean, what they are said by Churchmen to mean, which say something *looking like* what is needed, but with little strength and point, inadequately and unsatisfactorily? Why then are we thus to be put off? why is our earnest desire of getting at the truth to be trifled with? is it conceivable that, if these doctrines were from God, He would not tell us plainly? why does He make us to doubt? why does He keep us in suspense¹?—it is impossible it should be so. Let us, then, have none of these expedients, these makeshift arguments, this patchwork system, these surmises and conjectures, and here a little and there a little, but give us some broad, trustworthy, masterly view of doctrine, give us some plain intelligible interpretation of the sacred text, such as will approve itself to all educated minds, as being really gained from the text, and not from previous notions which are merely brought to Scripture, and seek to find a sanction in it. Such a broad comprehensive view of the sacred volume would most assuredly be fatal to the Church doctrines.

¹ ψυχὴν αἶρετε. John x. 24.

But this (it will be urged) is not all; there are texts in the New Testament actually inconsistent with that system. For example, what can be stronger against the sanctity of particular places, nay of any institutions, persons, or rites, than our LORD's declaration, that God is a Spirit, and they that worship Him, must worship Him in spirit and in truth? or against the Eucharistic Sacrifice, than St. Paul's contrast in Heb. x. between the Jewish sacrifices and the one Christian Atonement? or can Baptism really have the gifts which are attributed to it in the Catholic or Church system, considering how St. Paul says, that all rites are done away, and that faith is all in all?" Such is the sort of objection which it is proposed now to consider.

Now, in what remains of this Lecture I shall but briefly draw out the *argumentum ad hominem* I have alluded to, or in other words, show that the argument in question proves too much for the purposes of those who use it; that it leads to conclusions beyond those to which they would confine it; and if it tells for any thing, tells for much which they repudiate.

Now the argument in question proves too much, first, in this way, that it shows that external religion is not only not important or necessary, but not allowable. If, for instance, where our SAVIOUR said, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father The hour cometh and now is, when the true worshippers shall worship the FATHER in spirit and in truth: for the FATHER seeketh such to worship Him; God is a Spirit, and they that worship Him, must worship Him in spirit and in truth¹," if He means that the external local worship of the Jews was so to be abolished that no external local worship should again be enjoined, that the Gospel worship was but *mental*, stripped of every thing material or sensible, and offered in that simple spirit and truth which exists in heaven,—if so, it is plain that all external religion is not only not *imperative* under the Gospel, but *forbidden*. This text, if it avails for any thing against Sacraments and Ordinances, avails entirely; it cuts them away root and branch. It says not that they are not important, but that

¹ John iv. 21—24.

they are not to be. It does not leave them at our option. Any interpretation which gives an opening to their existing, gives so far an opening to their being important. If the command to worship in spirit and truth is consistent with the permission to worship through certain rites, it is consistent with the duty to worship through them. Why are *we* to have a greater freedom (if I may so speak) than God Himself? why are *we* to choose what rites we please to worship in, and not *God* choose them? as if spirituality consisted, not in doing without rites altogether, (a notion which at least is intelligible,) but in our forestalling our LORD and MASTER in the choice of them. Let us take the text to mean that there shall be no external worship at all, if we will (we shall be wrong, but we shall speak fairly and intelligibly); but, if there may be times, places, ministers, ordinances of worship, though the text speaks of worshipping in spirit and in truth, what is there in it to negative the notion of God having *chosen* those times, places, ministers, and ordinances, so that if *we* attempt to choose, we shall commit the very fault of the Jews, who were ever setting up golden calves, planting groves, or consecrating ministers without authority of God?

And what has been observed of this text, holds good of all arguments drawn, whether from the silence about, or the supposed positive statements of Scripture, against, the rites and ordinances of the Church. If obscurity of texts, for instance, about the grace of the Eucharist be taken as a proof that no *great* benefit is therein given, it is an argument against there being any benefit. On the other hand, when certain texts are once determined to refer to it, the emphatic language used, when it is spoken of, shows that the benefit is not small. We cannot say the subject is unimportant, without saying it is not mentioned. Either no gift is given in the Eucharist, or a great gift. If only the 6th of St. John, for instance, does allude to its benefit, it shows it is not merely an edifying rite, but an awful communication beyond words. Again, if the phrase of "the communication of the body of CHRIST," used by St. Paul, means any gift, it means a great one. You *may* say it does not mean any gift, only a representation or figure of the communication; this I call explaining away, but still it is intelligible; but I do not see how, if it

is to be taken literally as a real *communication*, it can be other than a communication of *His Body*. Again, though the Lord's Table be but twice called an Altar in Scripture, yet granting that *it is* meant in those passages, it is spoken of so solemnly, that it matters not though it be no where else spoken of. "We have an Altar, whereof they have no right to eat which serve the tabernacle." We do not know of the existence of the ordinance except in the knowledge of its importance ; and in corroboration and explanation of this matter of fact, let it be well observed that St. Paul expressly declares that the Jewish rites are not to be practised because they *are not* important.

This is one way in which this argument proves too much ; so that they who for the sake of decency or edification, or from an imaginative turn of mind, delight in ordinances, yet think they may make them for themselves, in that they bring no special blessing with them, these as plainly will contradict the Gospel as those who attribute a mystical virtue to them, nay more so ; for if any truth is clear, it is, that such ordinances as are without virtue are abolished by the Gospel, this being the exact case of the Jewish rites.

Now as to the other point of view in which the argument in question proves too much for the purpose of those who use it :— If it be a good argument against the truth of the Apostolical Succession and similar doctrines, that so little is said about them in Scripture, this is quite as good an argument against nearly all the doctrines which are held by any who is called a Christian in any sense of the word ; as a few instances will show.

First, as to Ordinances. There is not a single text in the Bible enjoining infant baptism : the Scripture warrant on which we baptize infants, consists of inferences carefully made from various texts. How is it St. Paul does not in his Epistles remind parents of so great a duty, if it is a duty ?

Again, there is not a single text telling us to keep holy the first day of the week, and that *instead* of the seventh. God hallowed the seventh day, yet we now observe the first. Why do we do this ? Our Scripture warrant for doing so is such as this : "*since* the Apostles met on the first day of the week, *therefore* the first day is to be hallowed ; and *since* St. Paul says the Sabbath is

abolished, *therefore* the seventh day (which is the Sabbath) is not to be hallowed:"—this is a true inference, but very indirect surely. It is not on the surface of Scripture. We might infer, though incorrectly still we *might* infer, that St. Paul meant that the command in the second of Genesis was repealed, and that now there is no sacred day at all in the seven, though meetings for prayer are right on Sunday. There is nothing on the surface of Scripture to prove that the *sacredness* conferred in the beginning on the seventh day now *by transference* attaches to the first.

Again, there is scarcely a text enjoining going to Church for joint worship. St. Paul happens in one place of his Epistle to the Hebrews, to warn us against forgetting to assemble together for prayer. Our SAVIOUR says that where two or three are gathered together, He is in the midst of them; yet this alludes in the first instance not to public worship, but to Church councils and censures, quite a distinct subject. And in the Acts and Epistles we meet with instances or precepts in favour of joint worship; yet there is nothing express to show that it is necessary for *all* times,—nothing more express than there is to show that in 1 Cor. vii. St. Paul meant that an unmarried state is better at all times,—nothing which does not need collecting and inferring with minute carefulness to Scripture. The first disciples *did* pray together, and so in like manner the first disciples did *not* marry. St. Paul tells them who were in a state of distress to pray together so much the more as they see the day approaching—and he says that celibacy is "*good for the present distress.*" The same remarks might be applied to the question of community of goods. On the other hand, our LORD did not use social prayer: even when with His disciples He prayed by Himself, and His directions in Matt. vi. about *private* prayer, with the silence which He observes about *public*, might be as plausibly adduced as an argument against public, as the same kind of silence in Scripture concerning turning to the east, or making the sign of the Cross, or concerning commemorations for the dead in CHRIST, accompanied with its warnings against formality and ceremonial abuses, is urged as an argument against these latter usages.

Again:—there is no text in Scripture which enjoins us to

"establish" religion (as the phrase is), or to make it national and give the Church certain honour and power; whereas our LORD's words, "My kingdom is not of this world," (John xviii. 36.) may be interpreted to discountenance such a proceeding. We consider that it is right to establish the Church on the ground of ~~more~~ deductions, though of course true ones, from the sacred text; such as St. Paul's using his rights as a Roman citizen.

There is no text which allows us to take oaths. The words of CHRIST and St. James seem plainly the other way. Why then do we take them? We *infer* that it is allowable from finding that St. Paul uses such expressions as "I call God for a record upon my soul"—"the things which I write unto you, behold, before God, I lie not" (2 Cor. i. 23; Gal. i. 20); these we *argue*, and rightly, are equivalent to an oath.

Again, considering GOD has said; "Whoso sheddeth man's blood, by man shall his blood be shed," it seems a very singular power which we give to the Civil Magistrate to take away life. It ought to rest, one might suppose, on some very clear permission given in Scripture. Now, on what does it rest? on one or two words of an Apostle casually introduced into Scripture, as far as anything is casual; on St. Paul's saying in a parenthesis, "he (the magistrate) *beareth not* the sword in vain;" and he is speaking of a *heathen* magistrate, *not* of a Christian.

Again:—On how many texts does the prohibition of polygamy depend, if we set about counting them?

Next, consider how Doctrine will stand, if the said rule of interpretation is to hold.

If the LORD's Supper is never distinctly called a Sacrifice, or Christian ministers never called Priests, still, let me ask, (as I have already done,) is the HOLY GHOST ever expressly called GOD in Scripture? No where; we infer it from what is said; we compare parallel passages.

If the words Altar, Absolution, or Succession, are not in Scripture (supposing it), neither is the word Trinity.

Again: how do we know that the New Testament is inspired? does it any where declare this of itself? no where; *how*, then, do we know it? we infer it from the circumstance that the office

of the Apostles who wrote it was what it was, and from the Old Testament being inspired.

Again : whence do Protestants gain their common notion, that every one may gain his faith from Scripture for himself ?

Again : consider whether the doctrine of the Atonement may not be explained away by those who explain away the doctrine of the Eucharist : if the expressions used concerning the latter are merely figurative, so may be those of the former.

Again : on how many texts does the doctrine of original sin rest, that is, the doctrine that we are individually born under God's displeasure, in consequence of the sin of Adam ? on one or two.

Again : how do we prove the doctrine of justification by faith only ; it is no where declared in Scripture. St. Paul does but speak of justification by faith, not faith only, and St. James actually denies that it is by faith only. Yet we infer, and truly, that there is a correct sense in which it is by faith only ; though an Apostle has in so many words said the contrary. Is any Church doctrine, about the power of Absolution, the Christian Priesthood, or the danger of sin after Baptism, so disadvantageously circumstanced in point of evidence as this ?

On the whole then, I ask, on *how many* special or palmary texts do any of the doctrines or rites we hold depend ? what doctrines or rites would be left to us, if we demanded the clearest and fullest evidence, before we believed any thing ? what would the Gospel consist of ? would there be any revelation at all left ? Some all-important doctrines indeed at first sight would remain, such as the divinity of CHRIST, the unity of God, and the supremacy of divine grace, and our election in CHRIST, and the resurrection of the body, and eternal life or death to the righteous or sinners ; but little besides. Shall we give up the divinity of the HOLY GHOST, original sin, the Atonement, the inspiration of the New Testament, united worship, the Sacraments, and infant baptism ? Let us do so. Well :—I will venture to say that *then* we shall find difficulties as regards those other doctrines, as the divinity of CHRIST, which I have described as remaining ; they are only clearer *than* the others, not so clearly stated as to be secured from specious objections. We shall have difficulties

about the *meaning* of the word "everlasting," as applied to punishment, about the *compatibility* of divine grace with free-will, about the *possibility* of the resurrection of the body, and about the *sense* in which CHRIST is GOD. The mind which rejects a doctrine which has but one text in its favour, on the ground that if it were important, it would have more, can, where a doctrine is mentioned often, always find occasion to wonder that it is *not* mentioned in this or that particular place, where it might be expected. When it is pressed with such a text as St. Thomas's confession, "My LORD and my God," it will ask, But why does our LORD say but seven days before to St. Mary Magdalen, "I ascend to My Father and your Father, to My God and your God?" When, with St. Peter's confession, "LORD, Thou knowest all things, Thou knowest that I love Thee," it will ask, But why does CHRIST say of Himself, that He does not know the last day, only the Father? Indeed, the more arguments there are for a doctrine in Scripture, the more objections will be found against it; so that on the whole, I think, even the Scripture evidence for the divinity of CHRIST, will be found in fact as little to satisfy the captious mind, when fairly engaged to discuss it, as that for infant baptism, great as is the difference between the evidence for the two. And the history of these last centuries bears out this remark.

I conclude, then, that there must be some fault *somewhere* in this specious argument; that it does *not* follow that a doctrine or rite is not divine because it is not clearly stated in Scripture; that there are some wise and unknown reasons for doctrines being as they are, not clearly stated there. To be sure, I might take the other alternative, and run the full length of scepticism, denying that any thing is divine, whatever it is, which is not spoken of in Scripture beyond all contradiction and objection. But for many reasons I cannot get myself to do this, as I shall proceed to show in future Lectures.

LECTURE II.

THE DIFFICULTIES OF LATITUDINARIANISM.

No one, I think, will seriously maintain, that any other definite religious *system* is laid down in Scripture at all more clearly than the Church system. It may be maintained, and speciously, that the Church system is not there, or that this or that *particular doctrine* of some other system seems to be there more plainly than the corresponding Church doctrine ; but that Presbyterianism as a whole, or Independency as a whole, or the religion of Lutherans, Baptists, Wesleyans, or Friends, as a whole, is more clearly laid down in it, and with fewer texts looking the other way,—that any of these has less difficulties to encounter than the Creed of the Church,—I do not think can successfully be maintained. The arguments which are used to prove that the Church system is not in Scripture, may as cogently be used to prove that no system is in Scripture. If silence in Scripture, or apparent contrariety, is an argument against the Church system, it is an argument against system at all. No system is on the surface of Scripture ; none, but has at times to account for the silence or the apparent opposition of Scripture as to particular portions of it. This, then, is the choice of conclusions to which we are brought :—*either* Christianity contains no definite message, creed, revelation, system, or whatever other name we call it, nothing which can be made the subject of belief at all ; *or*, though there is a true creed or system (whatever it is), yet it is not on the surface of Scripture, but contained in a latent form within it, and to be maintained only by indirect arguments, by comparison of texts, by inferences from what is said plainly, and by overcoming or resigning oneself to difficulties ; *or*, though there is a true creed or system revealed, it is *not* in Scripture, but to be gained collaterally from other sources. I wish persons to consider this statement steadily. I do not see that it can be disputed ; and if

not, it is very important. I repeat it; we have a choice of three conclusions. Either there is *no* definite religious information given us in Christianity at all, or it is given in Scripture in an *indirect* and covert way, or it is given, but *not* in Scripture. The first is the Latitudinarian view which has gained ground in this day; the second is our own received ground; the third is the ground of the Roman Church. If then we will not content ourselves with merely probable, or (what we may be disposed to call) insufficient proofs of matters of faith and worship, we must become either utter Latitudinarians or Papists. If we will not submit to the notion of the doctrines of the Gospel being hidden under the text of Scripture from the view of the chance reader, we must submit to believe that there are no doctrines at all, or that the doctrines are not in Scripture, but elsewhere, as in Tradition. I know of no other alternative.

Many men, indeed, will attempt to find a fourth way, thus: they would fain discern one or two doctrines in Scripture clearly, and no more; or some generalized form, yet not so much as a *body* of doctrine of any character. They consider that a certain message, consisting of *one* or *two* great and simple statements, makes up the whole of the Gospel, and that these *are* plainly in Scripture; accordingly, that he who holds and acts upon these is a Christian, and ought to be acknowledged by all to be such, for in holding these, he holds all that is necessary. These statements they sometimes call the essentials, the peculiar doctrines, the vital doctrines, the leading idea, the great truths of the Gospel,—and all this sounds very well; but when we come to realize what is abstractedly so plausible, we are met by this insurmountable difficulty, that no great number of persons agree together what *are* these great truths, single views, leading idea, or peculiar doctrines of the Gospel. Some say that the doctrine of the Atonement is the leading idea; some, the doctrine of spiritual influence; some, that both together are the peculiar doctrines; some, that love is all in all; some, that the acknowledgment that Jesus is the Christ; and some, that the resurrection from the dead is after all the essence of the Gospel, and all that need be believed. Moreover, since, as all parties must confess,

the Catholic Doctrine of the Trinity is not brought out in form upon the surface of Scripture, it follows either that it is one part of the leading idea, or that the leading idea is not on the surface. And if the doctrine of the Trinity is not to be accounted as one of the leading or fundamental truths of revelation, the keystone of the mysterious system is lost; and that being lost, mystery will, in matter of fact, be found gradually to fade away from the creed altogether; that is, the notion of Christianity as being a revelation of new truths, will gradually fade away, and the Gospel will be considered in course of time scarcely more than the republication of the law of nature. This, I think, will be found to be the historical course and issue of this line of thought. If we will have it so, that the doctrines of Scripture should be on the surface of Scripture, though I may have my very definite notion what doctrines *are* on the surface, and you yours, and another his, yet you and he and I, though in appearance competent to judge, though serious, earnest, and possessed of due attainments, shall not agree together *what* those doctrines are; so that, practically, what I have said will come about in the end,—that (if we are candid) we shall be forced to allow, that there is no system, no creed, no doctrine at all lucidly and explicitly set forth in Scripture; and if we will not seek it under the surface, we must either give up seeking it, or seek it, in Tradition,—we must become Latitudinarians or Romanists.

Now of these alternatives, Romanism or Latitudinarianism, the latter I do really conceive to be quite out of the question with every serious mind. The Latitudinarian doctrine is this: that every man's view of revealed religion is acceptable to God, if he acts up to it; that no one view is in itself better than another, or at least that we cannot tell which is the better. All we have to do then is to act consistently with what we hold, and to value others if they act consistently with what they hold; that to be consistent constitutes sincerity; that where there is this evident sincerity, it is no matter whether we profess to be Romanists or Protestants, Catholics or Heretics, Calvinists or Arminians, Anglicans or Dissenters, High Churchmen or Puritans, Episcopalians or Independents, Wesleyans or Socinians. Such seems

to be the doctrine of Latitude. Now, I can conceive such a view of the subject to be maintainable, supposing God had given us no revelation,—though even then, by the way, and were we even left to the light of nature, belief in His existence and moral government would, one should think, at least be necessary to please Him: “He that cometh to God must believe that He is, and that He is a rewarder of them which diligently seek Him¹.” But however, not to press this point, one may conceive that, *before* God had actually spoken to us, He *might* accept a sufficient, a sincere acting on whatever religious opinions; but that after a revelation is given, there is nothing to believe, nothing (to use an expressive Scripture word) to *hold*, to *hold fast*, that a message comes from God, and contains no subject matter, or, that containing it (as it must do), it is not important to be received and is not capable of being learned by any one who takes the proper means of learning it, that there is nothing in it such, that we may depend on our own impression of it, feel we have really gained something, and continue in the same opinion about it,—all this is so extravagant, that I really cannot enter into the state of mind of a person so maintaining it. I think he is not aware what he is saying. Why should God speak, unless He meant to say something? Why should He say it, unless He meant us to hear? Why should we be made to hear, if it mattered not whether we accepted it or no? *What* the doctrine is, is another and distinct question; yet that there is *some* doctrine revealed, and that it is revealed in order that it may be received, and that it really *is* revealed, that it is not hidden, so as to be a mere matter of opinion, a chance what is true and what not, or as if there were a number of opposite modes of holding it, one as good as another, but that it is plain in one and the same substantial sense to all who sincerely and suitably seek for it, and that God is better pleased when we hold it than when we do not,—all this seems a truism. *Where* it is given us, whether entirely in Scripture, or partly elsewhere, this again is another and secondary question; though that it is given somewhere cannot be denied

¹ Heb. xi. 6.

surely without some eccentricity or confusion of mind, or some want of seriousness and candour. When then we once decide that there is some essential doctrine proposed to our faith, the question at once follows, *what* is it, and *how much*, and *where*? and we are forthwith involved in *researches* of some kind or other, somewhere or other ; for the doctrine is not written on the sun.

For reasons such as the above, I really cannot conceive a serious man, who realized what he was speaking about, a consistent Latitudinarian. He always will reserve from the general proscription his own favourite doctrine, whatever it is ; and then holding it, he will be at once forced into the difficulty which is ours also, but which he would fain make ours and not his, that of stating clearly what this doctrine of his is, and what are those grounds of it, such as to enable him to take in just so much of dogmatic teaching and nothing more, to hold so much firmly, and to treat all the rest as comparatively unimportant.

Revelation implies a something revealed, and what is revealed is imperative on our faith, *because* it is revealed. Revelation implies imperativeness ; it limits in its very notion our liberty of *thought*, *because* it limits our liberty of *error*, for error is one kind of thought.

But now, putting aside abstract considerations, let us turn to the *fact* which is urged in behalf of Latitudinarianism. The doctrine, then, that it matters not what you believe, so that you act up to what you believe, is grounded (it would seem) on this alleged fact, that no one creed of any sort can be surely gathered from Scripture,—that the divine message, the whole counsel of God, is not there. “ Whichever view of religion you fix upon (it is said), there are parts of it which, by a candid, dispassionate, unprejudiced observer, will be pronounced additions to Scripture ; *therefore* (it is inferred), there is *no* definite creed or message at all revealed anywhere.” Indeed ! Supposing the fact to be as stated (which I do not grant, but supposing it), is this the necessary conclusion ? No : there is another. Such an inference indeed as the above is a clever controversial way of settling the matter ; it is the sort of answer which in the schools of disputation or the courts of law, may find a place, where men are

not in earnest ; but it is an answer without a heart. It is an excuse for indolence, love of quiet, or worldliness. There is another answer. I do not adopt it, I do not see I am driven to it, because I do not allow the premises from which the argument starts. I do not allow that there is no creed at all contained in Scripture, though I grant it is not on the surface. But if there be no divine message, gospel, or creed, *produceable* from Scripture, this would not lead me one iota towards deciding that there was none at all *any where*. No ; it would make me look out of Scripture for it, that is all. If there is a revelation, there must be a doctrine ; both our reason and our hearts tell us so. If it is not in Scripture, it is somewhere else, it is to be sought elsewhere. Should the fact so turn out, (which I deny), that Scripture is so obscure that nothing can be made of it, even when the true interpretation is otherwise given, so obscure that every person will have his own interpretation, and no two alike, this would drive me, not into Latitudinarianism but into Romanism. Yes, and it will drive the multitude of men. It is far more certain that revelation must contain a message, than that that message must be in Scripture. It is a less violence to one's feelings to say that part of it is revealed elsewhere, than to say that nothing is revealed any where. There is an overpowering antecedent improbability in Almighty God's announcing that He has revealed something, and revealing nothing ; there is no antecedent improbability in His revealing it elsewhere than in an inspired volume. And, I say, the mass of mankind will feel it so. It is very well for educated persons, at their ease, with few cares, or in the joyous time of youth, to argue and speculate about the impalpableness and versatility of the divine message, its chameleon-like changeableness, its adaptation to each fresh mind it meets ; but when men are conscious of sin, are sorrowful, are weighed down, are desponding, they ask for something to lean on, something external to themselves. It will not do to tell them that whatever they at present hold as true, is enough. They want to be assured that what seems to them true, is true ; they want something to lean on, holier, diviner, more stable than their own minds. They have an instinctive feeling that there is

an external, eternal truth which is their only stay, and it mocks them, after being told of a revelation, to be assured next that that revelation tells us nothing certain, nothing which we do not know without it, nothing distinct from our own impressions concerning it, whatever they may be,—nothing such as to exist independently of that shape and colour into which our own individual mind happens to throw it. Therefore, practically, those who argue for the vague character of the Scripture informations, and the harmlessness of all sorts of religious opinions, do not tend to advance Latitudinarianism one step among the many; they advance Romanism. That truth, which men are told they cannot find in Scripture, they will seek *out* of Scripture. They will never believe, they will never be content with, a religion without doctrines. The common sense of mankind decides against it. Religion cannot but be dogmatic, it ever has been. All religions have had doctrines; all have professed to carry with them benefits which could be enjoyed only on condition of believing the word of a supernatural informant, that is, of embracing some doctrines or other. It is a mere idle sophistical theory, to suppose it can be otherwise. *Destroy* religion, make men give it up, if you can; but while it exists, it will profess an insight into the next world, it will profess *important* information about the next world, it will have points of faith, it will have dogmatism, it will have anathemas. Christianity, therefore, ever will be looked on, by the multitude, as it is, as a rule of faith as well as of conduct. Men may be Presbyterians or Baptists, or Lutherans, or Calvinists, or Wesleyans; but something or other they will be; a creed, a creed necessary to salvation, they will have; a creed either in Scripture or out of it; and if in Scripture, I say, hidden in Scripture, indirectly gained from Scripture. Latitudinarianism, then, is out of the question; and you have this choice, to be content with indirect proofs in Scripture, or to look for tradition *out* of Scripture. You cannot get beyond this: *either* you must take up with us, (or with some system not at all better off, whether Presbyterianism, or Independency, or the like), *or* you must go to Rome. Which will you choose? You may not like us; you may be

impatient and impetuous ; you may go forward, but back you cannot go.

But further, it can scarcely be denied that Scripture, if it does not supply, at least speaks of, refers to, sanctions, recommends some certain doctrine or message which is to be believed in order to salvation ; and which, accordingly, if not found in Scripture, must be sought for out of it. It says, "He who believeth shall be saved, and he who believeth not shall be damned ;" it speaks of "the doctrine of CHRIST," of "keeping the faith," of "the faith once *delivered* to the saints," and of "delivering that which has been received," recounting at the same time some of the articles of the Apostles' Creed. And the case is the same as regards discipline ; rules of worship and order, whether supplied or not, are at least alluded to again and again, under the title of "traditions." Revelation then will be inconsistent with itself, unless it had provided some creed somewhere. For in Scripture it implies it has ; therefore some creed *exists* somewhere, whether in Scripture or out of it.

Nor is this all ; from the earliest times, so early that there is no assignable origin to it short of the Apostles, one definite system *has* existed in the Church both of faith and worship, and that in countries far disjoined from one another, and without any appearance (as far as we can detect) of the existence of any other system any where ; and (what is very remarkable) a system, such, that the portion in it which relates to matters of faith (or its philosophy), accurately fits in and corresponds to that which relates to matters of worship and order (or its ceremonial) ; as if they were evidently parts of a whole, and not an accidental assemblage of rites on the one hand, and doctrines on the other ; —a system moreover which has existed ever since, and exists at the present day, and in its great features, as in other branches of the Church, so among ourselves ; —a system moreover which at least *professes* to be quite consistent with and to appeal and defer to the written word, and thus in all respects accurately answers to that which Scripture seems alluding to in the notices above cited. Now, is it possible, with this very significant phenomenon standing in the threshold of Christian history, that a

person can be of opinion that one creed or worship is as good as another? St. Paul speaks of one faith, one baptism, one body; this in itself is a very intelligible hint of his own view of Christianity; but as if to save his words from misinterpretation, here in history is at once a sort of realization of what he seems to allude to. Under these circumstances, what excuse have we for not recognizing in the system of doctrine and worship in question, that system to which the Apostles refer in Scripture? They evidently did not say out in Scripture all they had to say; this is evident on the face of Scripture, evident from what they do say. St. Paul says, "*The rest will I set in order when I come.*" St. John, "I had *many things* to write, but I will not with ink and pen write unto thee; but I trust I shall shortly see thee, and we shall *speak* face to face." This he says in two epistles. Now supposing, to take the case of profane history, a collection of letters was extant by the founders or remodellers of the Platonic or Stoic philosophy, and supposing they in them referred to their philosophy, and treated of it in parts, yet without drawing it out, and then besides, supposing there were other and more direct historical sources of various kinds from which a distinct systematic account of their philosophy might be drawn, one account and but one from many witnesses, should we not take it for granted that this *was* their system, that system of which their letters spoke? Should not we take up that system conveyed to us by history with (I will not say merely an antecedent disposition in its favour, but) with a confidence and certainty that it *was* their system; and if we found discrepancies between it and their letters, should we at once cast it aside as spurious, or rather try to reconcile them, suspect that *we* were in fault, that *we* had made some mistake; and even if after all we could not reconcile all parts (supposing it), should we not leave them *as* difficulties, and believe in the system notwithstanding? The Apostles refer to a large existing fact, their system; history informs us of a system, as far as we can tell, contemporaneous, and claiming to be theirs;—what other claimant is there?

Whether, then, the system, referred to but not brought out in Scripture, be latent there or not, whether our view be right or

the Roman view, at any rate a system there is ; we see it, we have it external to Scripture. There it stands, however we may determine this further question. Whether we adopt the wording of our sixth article or not, we cannot obliterate the fact that a system does exist substantially in history ; all the proofs you may bring of the obscurities or the unsystematic character of Scripture cannot touch this independent fact ; were Scripture lost to us, that fact would remain. You have your choice to say that Scripture does, or does not agree with it. If you think it actually *disagrees* with Scripture, then you have your choice between concluding that you are mistaken in so thinking, or that this system coming to us, as it does, on the same evidence with Scripture, yet is not divine as well as Scripture. If, however, you consider that it merely teaches things *additional* to Scripture, then you have no excuse for not admitting it in addition to Scripture. And if it teaches things but *indirectly taught* in Scripture, then you must admit it as an interpreter or comment upon Scripture. But, whether you say it is an accordant or a discordant witness, whether the supplement, complement, or interpreter of Scripture, there it stands, that consistent harmonious system of faith and worship, as in the beginning ; and, if history allowed any weight in the discussion, it is an effectual refutation of Latitudinarianism. It is a fact concurring with the common sense of mankind and with their wants. Men want a dogmatic system ; and behold in the beginning of Christianity, and from the beginning to this day, there it stands. This is so remarkable a coincidence that it will always practically weigh against Latitudinarian views. Nor does it avail to say, that there were additions made to it in the course of years, or that the feeling of a want may have given rise to it ; for what was added after, whatever it was, could not create that to which it was added ; and I say that first of all, before there was a time for the harmonious uniform expansion of a system, for the experience and supply of human wants, for the influence of innovation, and the growth of corruption, and with all fair allowance for differences of opinion as to how much is primitive, or when this or that

particular fact is witnessed, or what interpretation is to be given to particular passages in historical documents,—from the first a system exists. And we have no right to refuse it, merely on the plea that *we* do not see all the parts of it in Scripture, or that we think some parts of it to be inconsistent with Scripture; for even though some parts were not there, this would not disprove its truth; and even though some parts seem contrary to what is there, this appearance might after all be caused simply by our own incompetency to judge of Scripture.

But perhaps it may here be urged, that I have proved too much; that is, it may be asked, "If this system is so natural, and appears *at once* in the writings of the Apostles' disciples, as in the Epistles of St. Ignatius, *how is it* that it is not in the writings of the Apostles themselves? how does it happen that it does appear in the short Epistles of Ignatius, and does not in the Epistles of St. Paul? so that the tendency of the foregoing argument is to disparage the Apostles' teaching, as showing that it is *not* adapted, and Ignatius's *is* adapted to our wants." But the answer to this is simple; for though the Apostles' writings do not on their surface display the system, they certainly do express (as I have said) a *recognition* of its existence and of its principle. If, then, in spite of this there is no Apostolic system of faith and worship, all we shall have proved by our argument is, that the Apostles are inconsistent with themselves; that, they recognize the need of a system, and do not provide one. How it is they do *not* draw down a system, while they nevertheless both recognize its principle and witness its existence, has often been discussed, and perhaps I may say something incidentally on the subject hereafter. Here, I do but observe, that on the one side of the question we have the human heart expecting, Scripture sanctioning, history providing,—a coincidence of three witnesses; and on the other side only this, Scripture *not actually* providing in form and fulness what it sanctions.

Lastly, I would observe that much as Christians have differed in these latter or in former ages, as to what is the *true* faith and what the true worship and discipline of CHRIST, yet one and all

have held that Christianity is dogmatic and social, that creeds and forms are not to be dispensed with. There has been an uninterrupted maintenance of this belief from the beginning of Christianity down to this day, with exceptions so partial and ephemeral as not to deserve notice. I conclude, then, either that the notion of forms and creeds, and of unity in them, is so natural to the human mind as to be spontaneously produced and cherished in every age; or that there has been a strong external reason for its having been so cherished, whether in authority or in argumentative proof, or in the force of tradition. In whatever way we take it, it is a striking evidence in favour of dogmatic religion, and against that unreal form, or rather that mere dream of religion, which pretends that modes of thinking and social conduct are all one and all the same in the eye of God, supposing each of us be sincere in our own.

Dismissing, then, Latitudinarianism once for all, as untenable, and taking for granted that there is a system of religion revealed in the Gospel, I come, as I have already stated several times, to one or other of two conclusions: either that it is not all in Scripture, but part in tradition only, with the Romanists,—or with the English Church, that though it is in tradition, yet that it can also be gathered from the communications of Scripture. As to the non-descript system of religion now in fashion, that nothing is to be believed but what is clearly in Scripture, that all its own doctrines are clearly these and none other, and that as to history it is no matter what it says and what it does not say, except so far that it must be used to prove the canonicity of Scripture, this will come before us again and again in the following Lectures. Suffice that it has all the external extravagance of Latitudinarianism without its internal consistency. It is inconsistent because it is morally better: Latitudinarianism is consistent because it is intellectually deeper. Both, however, are mere theories in theology, and ought to be discarded by serious men. We must give up our ideal notions, and resign ourselves to facts. We must take things as we find them, as God has given them. We did not make them, we cannot alter them, though

we are sometimes tempted to think it very hard we cannot. We must submit to them instead of quarrelling with them. We must submit to the indirectness of Scripture, unless we think it wiser and better to become Romanists ; and we must employ our minds rather (if so be) in *accounting* for the fact, than in *excepting* against it.

LECTURE III.

ON THE GENERAL STRUCTURE OF THE BIBLE AS A
RECORD OF FAITH.

Enough perhaps has now been said by way of opening the subject before us. The state of the case, I conceive to be as I have said. The structure of Scripture is such, so irregular and immethodical, that either we must hold that the Gospel doctrine or message is not contained in Scripture (and if so, either that there is no message at all given, or that it is given elsewhere, out of Scripture), or, as the alternative, we must hold that it is but indirectly and covertly recorded there, under the surface. Moreover, since the great bulk of professing Christians in this country, whatever their particular denomination may be, do consider, agreeably with the English Church, that there *are* doctrines revealed (though they differ what), and that they are *in Scripture*, they must undergo, and resign themselves to an inconvenience which certainly does attach to our Creed, and, as they often suppose, to it alone, that of having to infer from Scripture, to prove circuitously, to argue at disadvantage, to leave difficulties, and to seem to others weak or fanciful reasoners. They must leave off attacking our proofs of our doctrines as insufficient, not being stronger in their own proofs themselves. No matter whether they are Lutherans or Calvinists, Wesleyans or Independents, they have to wind their way through obstacles, in and out, avoiding some things and catching at others, like men making their way in a wood, or over broken ground. If they believe in consubstantiation with Luther, or the absolute predestination of individuals, with Calvin, they have very few texts to produce which, in argument, will appear even specious. Or how, if Wesleyans, do they prove that the Gospel sanctions an order of ministers, yet allows man to choose them? Where do they find a precedent in Scripture for a self-chosen ministry? or if no mere succession,

and no mere human appointment are intended by them, where has the Gospel promised them infallible evidence from God, whom He will have as His ministers one by one? And still more plainly have these religionists strong texts against them, whatever be their sect or persuasion. If they be Lutherans, they have to encounter St. James's declaration, that "by works a man is justified, and not by faith only¹;" if Calvinists, God's solemn declaration, that "as He liveth, He willeth not the death of a sinner, but rather that he should live?" if a Wesleyan, St. Paul's precept to "obey them that have the rule over you, and submit yourselves²;" if Independents, the same Apostle's declaration concerning the Church's being "the pillar and ground of the Truth;" if Zuinglians, they have to explain how Baptism is not really and in fact connected with regeneration, considering it is always connected with it in Scripture; if Friends, why they allow women³ to speak in their assemblies, contrary to St. Paul's plain prohibition; if Erastians, why [they distort our SAVIOUR'S plain declaration, that His kingdom is not of this world; if maintainers of the every day secular Christianity, what they make of the woe denounced against riches, and the praise bestowed on celibacy. Hence, none of these sects and persuasions has any right to ask the question of which they are so fond, "Where in the Bible are the Church doctrines to be found? *Where* in Scripture, for instance, is Apostolical succession, or the priestly office, or the power of absolution?" This is with them a favourite mode of dealing with us; and I in return ask them, *Where* are we told that the Bible contains all that is necessary to salvation? Where are we told that the New Testament is inspired? Where are we told that justification is by faith only? Where are we told that every individual who is elected is saved? Where are we told that we may leave the Church, if we think its ministers do not preach the Gospel? or, Where are we told that we may make ministers for ourselves?

All Protestants, then, in this country, Churchmen, Presbyterians, Baptists, Arminians, Calvinists, Lutherans, Friends, Inde-

¹ James ii. 24.

² Heb. xiii. 7.

pendents, Wesleyans, Unitarians, and whatever other sect claims the Protestant name, all who consider the Bible as the one standard of faith, and much more if they think it the standard of morals and discipline, are more or less in this difficulty,—the more so, the wider they consider the field of revelation, and the less, the narrower ; but they cannot escape from it altogether, except by falling back into utter scepticism and latitudinarianism, or on the other hand going on into Romanism. Nor does it rid them of their difficulties, as I have said more than once, to allege, that all that is incapable of clear Scripture proof are the *peculiarities* of each sect ; so that if all protestants were to agree to put out of sight their respective peculiarities, they would then have a creed set forth distinctly, clearly, and adequately, in Scripture. For take that single instance which I have referred to in a former Lecture, the doctrine of the Trinity. Is this to be considered as a mere peculiarity or no ? Apparently a peculiarity ; for on the one hand it is not held by all Protestants, and next, it is not brought out in form in Scripture. First, the word Trinity is not in Scripture. Next I ask, *How* many of the verses of the Athanasian Creed are distinctly set down in Scripture ? and further, take particular portions of the doctrine, viz. that CHRIST is equal to the FATHER, that the HOLY GHOST is GOD, or that the HOLY GHOST proceedeth from the FATHER and the SON, and consider the kind of texts, and the modes of using them, by which the proof is built up. Yet is there a more sacred, a more vital doctrine in the circle of the articles of faith than this ; Let then no one take refuge and comfort in the idea that he will be what is commonly called an orthodox Protestant,—I mean, that he will be just this and no more ; that he will admit the doctrine of the Trinity, but not that of the Apostolical succession,—of the Atonement, but not of the Lord's Supper,—of the influences of grace, but not of Baptism. This is an impossible position : ' it is shutting one eye, and 'looking with the other. Shut both or open both. Deny that there is any necessary doctrine in Scripture, or consent to prove indirectly thence what you at present disbelieve.

The whole argument, however, depends of course on the certainty of the fact assumed, viz. Scripture is unsystematic and

irregular in its communications to the extent to which I have supposed it to be. To this point, therefore, I shall, in the Lectures which follow, direct attention. Here, however, I shall confine myself to a brief argument to show that under the circumstances it *must* be so. I observe then as follows :—

In what way inspiration is compatible with that personal agency on the part of its instruments, which the composition of the Bible evidences, we know not ; but if any thing is certain, it is this,—that, though the Bible is inspired, and therefore, in one sense, written by God, yet very large portions of it, if not far the greater part of it, are written in as free and unconstrained a manner, and (apparently) with as little consciousness of a supernatural dictation or restraint, on the part of His earthly instruments, as if He had had no share in the work. As God rules the will, yet the will is free,—as He rules the course of the world, yet men conduct it,—so He has inspired the Bible, yet men have written it. Whatever else is true about it, this is true,—that we may speak of the history, or mode of its composition, as truly as of that of other books ; we may speak of its writers having an object in view, being influenced by circumstances, being anxious, taking pains, purposely omitting or introducing things, supplying what others had left, or leaving things incomplete. Though the Bible be inspired, it has all such characteristics as might attach to a book uninspired,—the characteristics of dialect and style, the distinct effects of times and places, youth and age, of moral and intellectual character ; and I insist on this, lest in what I am going to say, I seem to forget (what I do not forget), that in spite of its human form, it has in it the spirit and the mind of God.

I observe, then, that Scripture is not one book ; it is a great number of writings, of various persons, living at different times, put together into one, and assuming its existing form as if casually and by accident. It is as if you were to seize the papers or correspondence of leading men in any school of philosophy or science, which were never designed for publication, and bring them out in one volume. You would find probably in the collection so resulting many papers begun and not finished ; some

parts systematic and didactic, but the greater part made up of hints or of notices, which assumed first principles instead of asserting them, or of discussions upon particular points which happened to call for their attention. I say the doctrines, the first principles, the rules, the objects of the school, would be taken for granted; alluded to, implied, not stated. You would have some trouble to get at them; you would have many repetitions, many hiatuses, many things which looked like contradictions; you would have to work your way through heterogeneous materials, and after your best efforts there would be much hopelessly obscure; or, on the other hand, you might look in vain in such a casual collection for some particular opinions which the writers were known nevertheless to have held, nay to have insisted on.

Such, I conceive, with limitations presently to be noticed, is the structure of the Bible. Parts, indeed, are more regular than others: parts of the Pentateuch form a regular history. The book of Job is a regular narrative; some prophecies are regular, one or two epistles; but even these portions are for the most part incorporated in or with writings which are not regular; and we never can be sure what we shall find, or what we shall not find. They are the writings of men who had already been introduced into a knowledge of the unseen world and the society of Angels, and reported what they had seen and heard; and they are full of allusions to a system, a course of things, which was ever before their minds, which was too awful and too familiar to be described minutely, which we do not know, and which these allusions, such as they are, but partially disclose to us. Try to make out the history of Rome from the extant letters of some of its great politicians, and from the fragments of ancient annals, histories, laws, inscriptions, and medals, and you will have something like the matter of fact, viewed antecedently, as regards the structure of the Bible, and the task of deducing the true system of religion from it.

This being, as I conceive, really the state of the case in substance, I own it seems to me, *judging antecedently*, very improbable indeed, that it *should* contain the whole of the revealed

word of God. I own that to my mind, at first sight, I am naturally led to look not only there, but *elsewhere* for notices of sacred truth ; and I consider that they who say that the Bible *does* contain the whole revelation, (as I do say myself), that they and I, that we, have what is called the *onus probandi*, the burden and duty of proving it, on our side. Till we prove it does contain the whole of revealed truth, it is natural, from the *prima facie* appearance of Scripture to suppose it does not. Why, for instance, should a certain number of letters, more or less private, written by St. Paul and others to particular persons or bodies, contain the whole of what the SPIRIT taught them ? We do not look into Scripture for a complete history of the secular matters which it mentions ; why should we look for a complete account of *religious* truth ? You will say that its writers wrote in order to communicate religious truth ; true, but not *all* religious truth : that is the point. They did not sit down with a design to commit to paper all they had to say on the whole subject, all they could say about the Gospel ; but they either wrote to correct some particular error of a particular time or place, or to "stir up the pure minds" of their brethren, or in answer to questions, or to give directions for conduct, or on indifferent matters. For instance, St. Luke says he wrote his Gospel that Christians might know "the certainty of the things in which they had been instructed." Does this imply he told all that was to be told ? Any how he did *not* ; for the other Evangelists add to his narrative. It is then far from being a self-evident truth that Scripture must contain all the revealed counsel of God ; rather the probability lies the other way at first sight.

Nevertheless, at least as regards matters of faith, it does (as we in common with all Protestants hold) contain all that is necessary for salvation ; it has been *overruled* to do so by Him who inspired it. By parallel acts of power, He both secretly inspired the books, and secretly formed them into a perfect rule or canon. I shall not prove what we all admit, but I state it, to prevent misapprehension. If asked *how* we know this to be the case, I answer, that the early Church thought so, which must have known. And, if this answer does not please, the inquirer

may look out for a better as he can. I know of no other. I require no other. For our present Church it is enough, as the Homilies show. It is enough that Scripture has been overruled to contain the whole Christian faith, and that the early Church so taught, though its form at first sight might lead to an opposite conclusion. And this being once proved, we see in this state of things an analogy to God's providence in other cases. How confused is the course of the world, yet it is the working out of a moral system, and is overruled in every point by God's will! Or, take the structure of the earth; mankind is placed in fertile and good dwelling-places, with hills and valleys, springs and fruitful fields, with metals and marbles, and other minerals, and coal, and seas, and forests; yet this beautiful and fully furnished surface is the result of (humanly speaking) a series of accidents, of gradual influences and sudden convulsions, of a long history of change and chance.

Yet while we admit, or rather maintain, that the Bible is the one standard of faith, there is no reason why we should suppose the overruling hand of God to go further than we are told it has gone. That it has overruled so far as to make the apparently casual writings of the Apostles a canon of faith, is no reason that it should have given them a systematic structure, or a didactic form, or a completeness in their subject-matter. So far as we have no proof that the Bible is more than at first sight it seems to be, so far the antecedent probability lies against its being more. Both the history of its composition and its internal structure are against its being a complete depository of the Divine Will, unless the early Church says it is. Now the early Church does not tell us this. It does not seem to have considered that a complete code of *morals*, or of Church *government*, or of *rites*, or of *discipline*, is in Scripture; and therefore so far the original improbability remains in force. Again, this antecedent improbability tells even in the case of the *doctrines* of faith as far as this, that it reconciles us to the necessity of gaining them *indirectly* from Scripture, for it is a near thing (if I may so speak) that they are in Scripture at all; the wonder is, that they are *all* there; humanly judging, they would not be there but for

God's interposition ; and, therefore, since they are there by a sort of accident, it is not strange they shall be but latent there, and only indirectly produceable thence. God effects His greatest ends by apparent accidents. As in respect to this earth, we do not find minerals or plants arranged within it as in a cabinet,—as we do not find the materials for building laid out in order, stone, timber, and iron,—as metal is found in ore, and timber on the tree,—so we must not be surprised, but think it great gain, though we find revealed doctrines scattered about high and low in Scripture, in places expected and unexpected. It could not be otherwise, the same circumstances being supposed. Supposing fire, water, and certain chemical and electrical agents in free operation, the earth's precious contents *could* not be found arranged in order and in the light of day without a miracle ; and so without a miracle (which we are no where told to expect) we could not possibly find in Scripture all sacred truths in their place, each taught clearly and fully, with its suitable prominence, its varied bearings, its developed meaning, supposing Scripture to be, what it is, the work of various independent minds in various times and places, and under various circumstances. And so much on what might reasonably be expected from the state of the case.

LECTURE IV.

MODE IN WHICH FACTS OF HISTORY ARE CONTAINED
IN SCRIPTURE.

I HAVE above insisted much upon this point,—that if Scripture contains any religious system at all, it *must* contain it covertly, and teach it obscurely, because it is altogether most immethodical and irregular in its structure; and therefore, that the indirectness of the Scripture proof of the Catholic system is not an objection to its cogency, except as it is an objection to the Scripture proof of every other system; and accordingly that we must take our choice (Romanism being for the time put aside,) between utter latitudinarianism and what may be called the method of Indirect Consequences. Now this argument depends evidently on the fact, that Scripture is thus unsystematic in its structure,—a fact which it would not be necessary to dwell upon, so obvious is it, except that examining into it will be found much to increase its appositeness as an argument, and to throw light upon the whole subject of Scripture teaching. Something, accordingly, I have already observed on the subject, from antecedent considerations, and now I proceed, in the course of several Lectures, to inquire into the matter of fact.

I shall refer to Scripture both as a record of historical events and of general doctrine, with a view of exhibiting the peculiar character of its structure, the unostentatious, indirect, or covert manner, which for whatever reason it adopts in its statements of whatever kind. This, I say, will throw light on the subject in hand; for so it is, directly we come to see that any thing, which has already attracted our notice in one way, holds good in others, that there is a certain law, according to which it occurs uniformly in various circumstances, we gain a satisfaction from the very coincidence, and seem to find a reason for it in the very circumstance that it does proceed on a rule or law. Even in matters of conduct, in

which an external and invariable standard might seem to interfere, the avowal, "It is my way," "I always do so," is often given and accepted, as a satisfactory account of another's mode of acting. Order implies a principle; order in God's written word implies a principle or design in it. If I show that the Bible is written throughout with this absence of method, I seem to find an order in the very disorder, and become reconciled to it in particular instances. That it is obscure and inartificial as regards the relation of facts, seems to explain its being so in statement of doctrines; that it is so as regards one set of doctrines, seems to account for its being so as regards another. Thus, the argument from analogy, which starts with the profession of being only *negative*, ends with being *positive*, when drawn out into details; such being the difference between its abstract pretension and its actual and practical force.

In the present Lecture I propose to mention some instances of the unstudied and therefore perplexed character of Scripture, as regards its relation of *facts*; and to apply them, as I go, to the objection to the Church doctrines which is under discussion, drawn from the mode in which they too are stated in Scripture; and I shall begin without further preface.

An illustration occurs in the very beginning of the Bible. However we account for it, with which I am not concerned, you will find that the narrative of the Creation, commenced in the first chapter, ends at the third verse of the second chapter, and then begins a fresh narrative, carrying on the former, but going back a little way. The difference is marked, as is well known, by the use of the word "God" in the former narrative, and of "LORD GOD" in the latter. According to the former, God is said to create man "in His own image; *male and female* created He them" on the sixth day. According to the latter, the LORD God created Adam, and placed him in the garden of Eden, to dress and keep it, and gave him the command about the forbidden fruit, and brought the beasts to him; and *afterwards*, on his finding the want of a helpmeet, caused him to sleep, and took one of his ribs, and thence made woman. This is an instance of the unsolicitous freedom and want of system of the sa-

cred narrative. The second account, which is an expansion of the first, is in the letter opposed to it. Now supposing the narrative contained in the second chapter was *not* in Scripture, but *was* the received Church account of man's creation, it is plain not only would it not be *in*, but it could not even be gathered or proved *from* the first chapter ; which makes the argument all the stronger. Evidently not a pretence could be made of *proving* from the first chapter the account of the dressing the garden, the naming the brutes, the sleep, and the creation of Eve from a rib. And most persons in this day would certainly have disbelieved it. Why? Because it wanted *authority*? No. There would be some sense in such a line of argument, but they would not go into the question of authority. Whether or not it had Catholic tradition in its favour, whether Catholic tradition were or were not a sufficient guarantee of its truth, would not even enter into their minds, they would not go so far, they would disbelieve it at once on two grounds ; first, they would say Scripture was *silent* about it, nay, that it contradicted it, that it spoke of man and woman being created both together on the sixth day ; and, secondly, they would say it was incongruous and highly improbable, and that the account of Adam's rib sounded like an idle tradition. If (I say) they set aside for want of evidence of its truth, that is a fair ground ; but I repeat, their reason for setting it aside (can it be doubted?) would be, that it was *inconsistent* with Scripture in actual statement, and *unlike* it in tone. But it *is* in Scripture. It seems then that a statement may seem at variance with a certain passage of Scripture, may bear an improbable exterior, and yet come from God. Is it so strange, so contrary to the Scripture account of the institution, that the Lord's Supper should be a sacrifice, as it is inconsistent with the first of Genesis, and antecedently improbable that the second chapter also should be true? No one ever professed to deduce the second chapter from the first : all Anglo-Catholics profess to prove the sacrificial character of the Lord's Supper from Scripture. Thus the Catholic doctrine of the Eucharist is not unscriptural, unless the Book of Genesis is (what is impossible, God forbid!) self-contradictory.

Again, take the following account, in the beginning of the fifth

chapter of Genesis, and say whether, if this only had come down to us, we should not, with our present notions, have utterly disallowed the account of Eve's creation, the temptation, the fall, and the history of Cain and Abel :—"This is the book of the generation of Adam. In the day that God created man, in the likeness of God created He him ; male and female created He them ; and blessed them, and called their name Adam, ~~in~~ the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." If the contrast between God's image and Adam's image be insisted on, then I would point out, how indirect and concealed it is.

Again : I believe I am right in saying that we are nowhere told in Scripture, certainly not in the Old Testament, that the Serpent that tempted Eve was the Devil. The nearest approach to an intimation of it is in the last book of the Bible, where the devil is called "that old serpent." Can we be surprised that other truths are but obscurely conveyed in Scripture, when this hardly escapes (as I may say) omission ?

Again : we have two accounts of Abraham denying his wife ; also, one instance of Isaac being betrayed into the same weakness. Now supposing we had only one or two of these in Scripture, and the remaining by tradition, should we not have utterly rejected the latter as a perverted account ? On the one hand, we should have said it was inconceivable that *two* such passages should occur in Abraham's life ; or, on the other, that it was most unlikely that both Abraham and Isaac should have gone to ~~Genoa~~ Genoa, in the time of a king of the same name, Abimelech. Yet because St. James says, "Confess your faults *one to another*," if we read that in the early Church there was an usage of secret confession made *to the priest*, we are apt to consider this latter practice, which our Communion Service recognizes, as a mere perversion or corruption of the Scripture command, and that the words of St. James are a positive argument against it.

In Deuteronomy we read that Moses fasted for forty days in the Mount, *twice* ; in Exodus only one fast is mentioned. Now supposing Deuteronomy were not Scripture, but merely part of the Prayer Book, should we not say it was in this instance evi-

dently mistaken? This is what men do as regards Episcopacy. Deacons are spoken of by St. Paul in his Epistles to Timothy and Titus, and Bishops; but no third order in direct and express terms. The Church considers that there are two kinds of Bishops, or, as the word signifies, overseers; those who have the oversight of single parishes, or priests, and those who have the oversight of many together, or what are now specially called Bishops. People say, "Here is a contradiction with Scripture, which speaks of two orders, not of three." Yes, just as really a contradiction as the chapter in Deuteronomy is of the chapter in Exodus. But this again is to take far lower ground than we need; for we all contend that Episcopacy, even granting it is an addition to some passages of Scripture, yet is in accordance with others.

Again: in the history of Balaam we read, "God came unto Balaam at night, and said unto him, If the men come to call thee, rise up and *go with them*; but yet the word which I shall say unto thee, that shalt thou speak ¹." Presently we read, "And God's anger was kindled, *because* he went; and the Angel of the Lord stood in the way for an adversary against him." Now supposing the former circumstance (the permission given him to go) was not in Scripture, but was only the received belief of the Church, would it not be at once rejected by most men as inconsistent with Scripture? And supposing a Churchman were to entreat objectors to consider the strong evidence in Catholic tradition for its truth, would not the answer be, "Do not tell us of evidence; we cannot give you a hearing; your statement is in plain contradiction to the inspired text, which says that God's anger was kindled. How then can He have told Balaam to go with the men? The matter stands to reason; we leave it to the private judgment of any unbiassed person. Sophistry indeed may try to reconcile the tradition with Scripture; but after all you are unscriptural, and we uphold the pure word of truth without glosses and refinements." Now, is not this just what is done in matters of doctrine? Thus because our Lord repre-

¹ Numb. xii. 20.

sents the Father saying, in the parable of the Prodigal Son, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet¹," it is argued that this is inconsistent with the Church usage, even supposing for argument's sake it has no Scripture sanction, of penance for sin.

Again: the Book of Dueteronomy, being a recapitulation of the foregoing Books, in an address to the Israelites, is in the position of the Apostolic Epistles. Exodus, Leviticus, and Numbers being a more orderly and systematic account, are somewhat in the position of Catholic tradition. Now Deuteronomy differs in some minute points from the former books. For example: in Exodus, the fourth commandment contains a reference to the creation of the world on the seventh day, as the reason of the institution of the Sabbath: in Deuteronomy, the same commandment refers it to the deliverance of the Israelites out of Egypt on that day. Supposing we had only the latter statement in Scripture, and supposing the former to be only the received doctrine of the Church, would not this former, that is, the statement contained in Exodus, that the Sabbatical rest was in memory of God resting after the Creation, have seemed at once fanciful and unfounded? Would it not have been said, "Why do you have recourse to the mysticism of types? here is a plain intelligible reason for keeping the sabbath holy, viz. the deliverance from Egypt. Be content with this:—besides, your view is grossly carnal and anthropomorphic. How can ALMIGHTY GOD be said to rest? And it is unscriptural; for CHRIST says, "My FATHER worketh hitherto, and I work." Now is it not a similar procedure to argue, that *since* the Holy Eucharist is a "communication of the body and blood of CHRIST," *therefore* it is not *also* a mysterious representation of His meritorious sacrifice in the sight of ALMIGHTY GOD?

Again: the Books of Samuel and Kings, compared with those of Chronicles, would supply many instances in point, of which I select a few. For instance:—

In 2 Kings xv. we read of the reign of Azariah king of Judah.

¹ Luke xv. 22.

It is said, "he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;" and then that "the LORD smote the king, so that he was a leper unto the day of his death;" and we are referred for "the rest of the acts of Azariah, and all that he did," to "the book of the chronicles of the kings of Judah." We turn to the Chronicles and find an account of the cause of the visitation which came upon him. "When he was strong, his heart was lifted up to his destruction; for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD that were valiant men. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper¹.

Now nothing can be more natural than this joint narrative. The one is brief, but refers to the other for the details; and the other gives it. Suppose, then, a captious mind were to dwell upon the remarkable *silence* of the former,—magnify it as an objection,—and on the other hand should allude to the tendency of the second narrative to uphold the priesthood, and should attribute it to such a design. Should we think such an argument valid, or merely ingenious, clever, amusing, yet not trustworthy? I suppose the latter; yet this instance is very near a

¹ 2 Chron. xxvi. 16—21.

parallel, to the case as it stands, between the New Testament and the doctrine of the Church. For instance, after St. Paul has declared some plain truths to the Corinthians, he says, "Be ye followers of me; *for this cause*, have I sent unto you Timotheus, who is my beloved son, and faithful in the LORD, *who shall bring you into remembrance of my ways*, which be in CHRIST, as I teach every where in every Church¹." He refers them to an authority beyond and besides his epistle,—to Timothy, nay to his doctrine as he had taught in every Church. If then we can ascertain, for that I here assume, what was that doctrine taught every where in the Church, we have ascertained that to which St. Paul refers us; and if that doctrine, so ascertained, adds many things in detail to what he has written, developes one thing, and gives a different impression of others, it is no more than such a reference might lead us to expect, it is the very thing he prepares us for. It as little therefore contradicts what is written, as the books of Chronicles contradict the book of Kings; and if it appears to favour the priesthood more than St. Paul does, this is no more than can be objected to the Chronicles compared with the Kings.

Again, after, not *teaching*, but *reminding* them about the Lord's Supper, he adds, "*the rest* will I set in order when I come." When then we find the Church has always considered that Holy Sacrament to be not only a feast or supper, but in its fulness to contain a sacrifice, and to require a certain Liturgical form, how does this contradict the inspired text, which plainly signifies that something else is to come besides what it has said itself? So far from its being strange that the Church brings out and fills up St. Paul's outline, it would be very strange if it did not. Yet it is not unusual to ascribe these additional details to priestcraft, and without proof to call them corruptions and innovations, in the very spirit in which freethinkers have before now attributed the books of Chronicles to the Jewish priests, and accused them of bigotry and intolerance.

It is remarkable how frequent are the allusions in the Epistles

¹ 1 Cor. iv. 17.

to *other* Apostolic teaching beyond themselves, i. e. *besides* the written authority. For instance; in the same chapter, "*I praise you brethren, that ye remember me in all things, and keep the traditions, as I delivered them to you.*" Again, "*I have also received,*" or had by tradition, "*of the LORD that which also I delivered unto you,*" that is, gave by tradition unto you. This giving and receiving ~~was~~ not my writing. Again, "*If any man seem to be contentious, we have no such custom, neither the churches of God:*" he appeals to the received custom of the Church. Again, "*I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand, for I delivered unto you (gave by tradition) first of all that which I also received,*" by tradition. Again, "*Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle*¹." Such passages prove, as all will grant, that, at the time there *were* means of knowledge *distinct* from Scripture, and containing information in addition to it. When, then, we actually do find in the existing Church system of those times, as historically recorded, such additional information, that information may be Apostolic or it may be not; but however this is, the mere circumstance that it is in addition, is no proof against its being Apostolic; that it is extra-scriptural is no proof that it is unscriptural, for St. Paul himself tells us in Scripture, that there are truths not in Scripture. And we may as fairly object to the books of Chronicles that they are an addition to the books of Kings. In saying this, I am not entering into the question which lies between us and the Romanists, whether these further truths are substantive additions or developements, whether in faith or in conduct and discipline.

Further: the Chronicles pass over David's great sin, and Solomon's fall; and they insert Manasseh's repentance. The account of Manasseh's reign is given at length in the second book of Kings; it is too long of course to cite, but the following are some of its particulars. Manasseh² "*used enchantments and dealt with familiar spirits and wizards;*" he "*seduced them to do more evil than did the nations whom the LORD destroyed before the*

¹ 1 Cor. xi. 2. 16. 23. xv. 1—3. 2 Thess ii. 15.

² 2 Kings xxi.

children of Israel." "Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." Afterwards, when Josiah had made his reforms, the sacred writer adds¹, "Notwithstanding the LORD turned not from the *fierceness of His great wrath*, wherewith His anger was kindled against Judah, *because of all the provocations that Manasseh had provoked him withal.*" And again in Jehoiakim's time², "Surely, at the commandment of the LORD came this upon Judah, to remove them out of His sight for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, *which the Lord would not pardon.*" And again in the book of Jeremiah³, "I will cause them to be removed into all the kingdoms of the earth, *because of Manasseh*, the son of Hezekiah king of Judah, for that which he did in Jerusalem." Who would conjecture with such passages of Scripture before him, that Manasseh repented before his death, and was forgiven; but to complete the *illusion*, (as it may be called,) the account of his reign in the book of Kings ends thus⁴:—"Now the rest of the acts of Manasseh, and all that he did, and *his sin that he sinned*, are they not written in the book of the chronicles of the kings of Judah?" not a word about his repentance. Might it not then be plausibly argued that the books of Kings precisely limited and defined *what* the Chronicles were to relate, "*the sin that he sinned*;" that this was to be the theme of the history, its outline and ground plan, and that their absolute silence about his repentance was a cogent, positive argument that he did not repent? How little do they prepare one for the following most affecting record of him? "When he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto Him. And He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD He was God. And he took away the strange gods, and the idol out of the house of the LORD, and the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them

¹ 2 Kings xxiii. 26.² 2 Kings xxiv. 3, 4.³ Jer. xv. 4.⁴ 2 Kings xxi.

out of the city, &c. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold they are written in the book of the kings of Israel. So Manasseh slept with his fathers ¹." If then the books of Kings were the only canonical account, and the books of Chronicles part of the Apocrypha, would not the latter be pronounced an unscriptural record, a legend and a tradition of men, not because the evidence for their truth was not sufficient, but as if they contradicted the books of Kings? at least, is not this what is done as regards the Church system of doctrine, as if it must be at variance with the New Testament, because it views the Gospel from a somewhat distinct point of view, and in a distinct light?

Again: the account given of Jehoash in the Kings is as follows ²:—"Jehoash did that which was right in the sight of the LORD *all his days, wherein* Jehoiada the priest instructed him." And it ends thus, "His servants arose and made a conspiracy, and slew Joash in the house of Millo:" there is no hint of any great defection or miserable ingratitude on his part, though, as it turns out on referring to Chronicles, the words "all his days wherein," &c. are significant. In the Chronicles we learn that *after* good Jehoiada's death, whose wife had saved him from Athaliah, and who preserved for him his throne, he went and served groves and idols, and killed Zechariah the son of Jehoiada when he was raised up by the Spirit of God to protest. Judgments followed,—the Syrians, and then "great diseases," and then assassination. Now, if the apparently simple words, "all the days wherein," &c. are emphatic, why may not our Saviour's *words, "If thou bring thy gifts to the *altar*," be emphatic, or "If thou wouldst be *perfect*," suggest a doctrine which it does not exhibit?

Now let us proceed to the Gospels; a few instances must suffice.

Considering how great a miracle the raising of Lazarus is in itself, and how connected with our LORD's death, how it is that the three first Gospels do not mention it? They speak of the

¹ 2 Chron. xxxiii. 12—20.

² 2 Kings xii.

chief priests taking counsel to put him to death, but give no reason; rather they seem to assign other reasons, as the parables he spoke against them¹. At length St. John mentions the miracle and its consequences. Things important then may be true, though particular inspired documents do not mention them. As the raising of Lazarus is true, though not contained at all in the first three Gospels, so the gift of consecrating the Eucharist may have been committed by CHRIST to the priesthood, though only indirectly taught in any of the four. Will you say, I am arguing against our own Church, which says that Scripture "contains all things necessary to be believed to salvation?" Doubtless, Scripture *contains* all things necessary to be *believed*; but there may be things *contained* which are not *on the surface*, and things which belong to the *ritual* and not to *belief*. Points of faith may lie *under* the surface, points of observance need not be in Scripture *at all*. The consecrating power is a point of ritual, yet it is indirectly taught in Scripture, though not brought out, when CHRIST said, "Do this," for He spake to the Apostles who were priests, not to His disciples generally.

Again: I just now mentioned the apparent repetition in Genesis of the account of Abraham's denying his wife; a remark which applies to the parallel miracles which occur in the histories of Elijah and Elisha, as the raising of the dead child and the multiplication of the oil. Were only one of the parallel instances in Scripture, we should certainly call the other a corruption or distorted account; and not without some show of reason, till other and better reasons were brought. And in like manner as regards the Gospels, did the account of the feeding of the 4000 with seven loaves rest on the testimony of Antiquity, most of us would have said, "You see how little you can trust the fathers; it was not 4000 with seven loaves, but 5000 with five." Again, should we not have pronounced that the discourses in Luke vi. xi. and xii., if they come to us through the fathers, were the same only in a corrupt form as the Sermon on the Mount in Matt. v—vii. and as xxiii.? Nay, we should have seized for instance on Luke xi. 41, "But rather give alms of such things

¹ Matt. xxi. 45.

as ye have, and behold *all things are clean* unto you," as a symptom of incipient Popery, a mystery already working. Yes, our Saviour's own sacred words (I fear too truly) would have been seized on by some of us as the signs of the dawn of Antichrist. This is a most miserable thought.

Again : St. Matthew, St. Mark, and St. Luke, say, that Simon of Cyrene bore CHRIST's cross ; St. John, that CHRIST Himself bore it. Both might be true, and both of course were true. He bore it part of the way, and Simon part. Yet I conceive, did we find it was the tradition of the Church that Simon bore it, we should decide, without going into the evidence, that this was a gloss upon the pure scriptural statement. So, in like manner, even supposing that, when St. Paul says, " Ye do *show forth* the LORD's death till He come," he meant, which I do not grant, by "show forth," preach, remind each other of, or commemorate among yourselves, and nothing more, (which I repeat I do not grant,) even then it may be that the Holy Eucharist is also a remembrance in God's sight, a pleading *before Him* the merits of CHRIST's death, and so far a propitiatory offering, though this view of it were only contained in the immemorial usage of the Church, and was no point of necessary faith contained in Scripture.

Again : Judas is represented as hanging himself in St. Matthew, yet in the Acts as falling headlong, and his bowels gushing out. I do not mean to say, of course, that these accounts are irreconcilable even by us ; but is the difference wider than this, which exists between the explicit Scripture statement that confirmation imparted miraculous gifts, and the Church view, not clearly brought out in Scripture, that it is also an ordinary rite conferring ordinary ?

We know how difficult it is to reconcile the distinct accounts of the occurrences which took place at the Resurrection with each other, and our LORD's appearances to His disciples. For instance : according to Matt. xxviii., it might seem that CHRIST did not appear to His disciples till He met them in the mountain in Galilee ; but in St. Luke and St. John His first appearance was on the evening of the day of Resurrection. Again : in the Gospels according to St. Mark and St. Luke, the Ascension

seems to follow immediately on the Resurrection; but in the Acts our LORD is declared to have shown Himself to His disciples for forty days. These forty days are a blank in two Gospels. And in like manner, even though Scripture be considered to be altogether *silent* as to the intermediate state, and to pass from the mention of death to that of the judgment, there is nothing in this circumstance to disprove the Church's doctrine, (if there be *other* grounds for it,) that there is an intermediate state, and that it is important, that in it the souls of the faithful are purified and grow in grace, that they pray for us, and that our prayers benefit them.

Moreover, there is on the face of the New Testament plain evidence, that often it is but *referring* to the circumstances it relates, *as known*, and not narrating them. Thus St. Luke, after describing our LORD's consecration of the bread at supper time, adds immediately, "*Likewise* also the cup after supper, saying¹," &c. he does not narrate it in its place; he does but allude to it as a thing well known in the way of a note or memorandum. Again: St. Mark, in giving an account of St. John Baptist's martyrdom, says, "When his disciples heard of it, they came and took up his corpse and laid it in *the* tomb²." He is evidently speaking of an occurrence, and of a tomb which were well known to those for whom he wrote. If historical facts be thus merely alluded to, not taught, why may not doctrines also? Here again it will be replied, that Scripture was written to teach doctrine, not history; but in the case before us this will not hold good for many reasons. First, is it true that the Gospels were *not* written to teach us the *facts* of CHRIST'S life? Next, is it true that the account of the institution of the LORD'S Supper is a *mere abstract* historical narrative, and not recorded to direct our practice? Further, where is the proof that Scripture was intended to *teach* doctrine? This is one of the main points in dispute. But enough in answer to a gratuitous proposition; and enough indeed in exemplification of the characteristic of Scripture, which I proposed to consider.

¹ Luke xxii. 20.

² Mark vi. 29.

LECTURE V.

THE IMPRESSION CONVEYED BY THE STATEMENT OF FACTS
AND DOCTRINES IN SCRIPTURE.

THE peculiarities, then, of the narrative portion of Scripture are such as I have described; it is unsystematic and unstudied;—from which I would infer, that as Scripture relates *facts* without aiming at completeness or consistency, so it relates *doctrines* also; so that if it does after all include the whole system of doctrine (as we of the English Church hold), it is not from any purpose in the *writers* so to do, but from the overruling providence of God, overruling just so far as this, to secure a certain *result*, not a certain *mode* of attaining it,—not so as to interfere with their free and natural manner of writing, but imperceptibly guiding it; in other words, not securing their teaching against indirectness and irregularity, but against eventual incompleteness. From which it follows, that we must not be surprised to find in Scripture doctrines of the Gospel, however momentous, nevertheless taught obliquely, and capable only of circuitous proof;—such for instance as that of the Blessed Trinity,—and, in the number the especial Church doctrines, such as the Apostolical Succession, the efficacy of the Holy Eucharist, and the details of the Ritual.

The argument, stated in a few words, stands thus:—As distinct portions in Scripture itself are apparently inconsistent with one another, yet are not really so; in like manner it does not follow that Scripture and Catholic doctrine are at variance with each other, even if they too seem to be so.

Now I propose to go over the ground again in somewhat a different way, not confining myself to illustrations from Scripture narrative, but taking others from Scripture teaching also, and

that with a view of answering another form which the objection is likely to take.

The objection then may be put thus :—"We are told, it seems, in the Prayer Book, of a certain large and influential portion of doctrine, as constituting one great part of the Christian revelation, that is, of Sacraments, of Ministers, of Rites, of Observances ; we are told that these are the appointed *means* through which CHRIST'S gifts are conveyed to us. Now when we turn to Scripture, we see much indeed of those *gifts*, we read much of what He has done for us, by atoning for our sins, and much of what He does in us, that is, much about holiness, faith, peace, love, joy, hope, and obedience ; but of those intermediate portions of the revelation coming between Him and us, of which the Church speaks, we read very little. Passages, indeed, are pointed out to us as if containing notices of them, but they are in our judgment singularly deficient and unsatisfactory ; and that, either because the meaning assigned to them is not obvious and natural, but (as we think) strained, unexpected, recondite, and at best but possible, or because they are conceived in such plain, unpretending words, that we cannot imagine the writers meant to say any great thing in introducing them. On the other hand, a silence is observed in *particular* places, where one might expect the doctrines in question to be mentioned. Moreover, the *general* tone of the New Testament is to our apprehension a full disproof of them ; that is, it is moral, rational, elevated, impassioned, but there is nothing of what may be called a sacramental, ecclesiastical, mysterious tone in it.—For instance, let Acts xx. be considered :—' Upon the first day of the week, when the disciples came together to break bread '—who would imagine, from such a mode of speaking, that this was a solemn, mysterious rite ? The words ' bread bread ' are quite a familiar expression. Or again :—' Christ our Passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.'—Here, if the Church system were true, one might have expected that in mentioning ' keeping the feast,' a reference would be made to the Lord's Supper, as being the great feast of

CHRIST's sacrifice ; whereas, instead of the notion of any literal feast occurring to the sacred writer, a mental feast is the only one he proceeds to mention ; and the unleavened bread of the Passover, instead of suggesting to his mind the sacred elements in the Eucharist, is to him but typical of something moral, ' sincerity and truth.' "

" Or again :—' Lo, I am with you alway, even unto the end of the world '¹.—This means, we are told, that CHRIST is with the present Church, as it is called : *for* when CHRIST said ' with you,' He meant, *with* you and your descendants, and the Church so-called at present is descended from the Apostles and first disciples. How very covert, indirect, and unlikely a meaning ! "

" Or, to take another instance : How is it proved that the Lord's Supper is generally necessary to salvation ? By no part of Scripture except the sixth chapter of St. John. Now supposing that a person denies that this passage belongs to the Sacrament, how shall we prove it ? And is it a very strong measure to deny it ? Do not many most excellent men now alive deny it ? have not many now dead denied it ? "

This is the objection now to be considered, which lies, it would seem, in this ; that, *after* considering what was said in the last Lecture, *after* all allowances on the score of the unstudied character of Scripture, there is still a serious difficulty remaining,—that the circumstance that the books of Scripture were written at different times and places, by different persons without concert, explains much,—explains why there is no system in it, why so much is out of place, why great truths come in by the bye, nay, would explain why others were left out, ~~were~~ there any such ; but it does not explain the case as it stands, it does not explain why a doctrine is not introduced when there is a call for it, why a sacred writer should come close up to it, as it were, and yet pass by it ; why, when he does introduce it, he should mention it so obscurely, as not at all to suggest it to an ordinary reader ; why, in short, the tone and character of his writing should be just contrary to his real meaning. This is the difficulty,—strongly,

¹ Matt. xxviii. 20.

may, almost extravagantly put, but still plausible,—on which I shall now set before you some remarks.

Now there are two attributes of the Bible throughout, which, taken together, seem to meet this difficulty,—attributes which, while at first sight in contrast, have a sort of necessary connexion, and set off each other,—simplicity and depth. Simplicity leads a writer to say things *without display*; and depth obliges him to use *inadequate words*. Scripture then treating of invisible things, at best must use words less than they; and, as if from a feeling that *no* words can be worthy of them, it does not condescend to use even the strongest that exist, but often takes the plainest. The deeper the thought, the plainer the word; and word and thought diverge from each other. Again, it is a property of depth to lead a writer into verbal contradictions; and it is a property of simplicity not to care to avoid them. Again, when a writer is deep, his half sentences, parentheses, clauses, nay his words, have a meaning in them independent of the context, and admit of exposition. There is nothing put in for ornament's sake, or for rhetoric; nothing put in for the mere sake of any thing else, but all for its own sake; all as the expressions and shadows of great things, as seeds of thought, and with corresponding realities. Moreover, when a writer is deep, or again, when he is simple, he does not set about exhausting his subject in his remarks upon it; he says so much as is in point, no more; he does not go out of his way to complete a view or to catch at collateral thoughts: he has something before him which he aims at, and while he cannot help including much in his meaning which he does not aim at, he *does* aim at one thing, not at another. Now to illustrate these remarks upon Scripture, and to apply them.

1. One of the most remarkable characteristics of Scripture narrative, which I suppose all readers must have noticed, is the absence of expressions by which the reader can judge whether the events recorded are presented for praise or blame. A plain bare series of facts is drawn out; and whether for imitation or warning, often cannot be decided except by the context, or by the event, or by our general notions of propriety,—often not at

all. The bearing and drift of the narrative are not given.—For instance, when the prophet Isaiah told Ahaz to ask a sign, he said, “I will not ask, neither *will I tempt the LORD.*” Was this right or wrong?

When Elisha said to Joash, “Smite on the ground,” the king “smote thrice and stayed.” What was the fault of this? We should not know it was faulty but by the event, viz. that “the man of God was wroth with him, and said, Thou shouldest have smitten five or six times¹.”

What was David’s sin in numbering the people? Or take the account of Moses striking the rock :—“And Moses took the rod from before the Lord, as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels! must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also².” I really do not think we should have discovered that there was any thing wrong in this, but for the comment that follows: “Because ye believed Me not, to sanctify Me,” &c.; though of course when we are told, we are able to point out where their fault lay.

And in that earlier passage in the history of Moses, when his zeal led him to smite the Egyptian, we are entirely left by the sacred narrative to determine for ourselves whether his action was good or bad, or how far one, how far the other. We are left to a comment, the comment of our own judgment, *external* to the inspired volume.

Or consider the account of Jeroboam’s conduct from first to last in the revolt of the ten tribes; or that of the old prophet who dwelt in Samaria. Is it not plain that Scripture does not interpret itself?

Or consider the terms in which an exceedingly great impiety of Ahaz and the high priest is spoken of; and say, if we knew not the Mosaic law, or if we were not told in the beginning of

¹ 2 Kings xiii. 18, 19.

² Numb. xx. 9—11.

the chapter what the character of Ahaz was, whether we should be able to determine, from the narrative itself, whether he was doing a right or a wrong, or an indifferent action. There is no epithet, no turn of sentence, which betrays God's view of his deed. It passes in the Scripture narrative, as in God's daily providence, silently. I allude to the following passage:—"And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon. And he burned his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar. And he brought also the brasen altar, which was before the Lord, from the fore-front of the house, from between the altar and the house of the Lord, and put it on the north-side of the altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering and the brasen altar shall be for me to inquire by. Thus did Urijah the priest, according to all that king Ahaz commanded¹."

Or, again, how simple and unadorned is the account of St. John Baptist's martyrdom! "Herod had laid hold of John and bound him, and put him in prison for Herodias' sake, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath, to give her whatsoever she would ask. And she, being instructed of her mother, said, Give me here² John Baptist's head in a charger. And the king was sorry:

¹ 2 Kings xvi. 10—16.

nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel; and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus ¹." Not a word of indignation, of lament, or of triumph! Such is the style of Scripture, singularly contrasted to the uninspired style, most beautiful but still human, of the ancient Martyrologies; for instance, that of the persecution at Lyons and Vienne².

St. Paul's journey to Jerusalem, against the warnings of the prophets, is the last instance of this character of Scripture narrative which shall be given. The facts of it are related so nakedly, that there has been room for maintaining that he was wrong in going thither. That he was right would seem certain, from the way he speaks of these warnings: "*Behold I go bound in the spirit* unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me³;" and also from CHRIST's words in the vision: "*Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem⁴,"* &c. Yet though this be abundantly enough to convince us, yet, I confess, the impression conveyed by the disciples at Tyre saying to St. Paul "*through the Spirit, that he should not go up to Jerusalem⁵,"* and of Agabus at Cæsarea, and, when he got to Jerusalem, by his attempt to soften the Jews in showing conformity to the Law, and by his strong words seemingly retracted to Ananias, and by his dividing the Jewish council by proclaiming himself a Pharisee,—the impression, I say, conveyed by all this would *in itself* be (a very false one,) that there was something human in his conduct.

Thus the style of Scripture is plain and colourless, as regards the relation of facts; so that we are continually perplexed what to think about them and the parties concerned in them. We want a comment,—they are evidently but a text *for* a comment,—and

¹ Matt. xiv. 3—12.

² Acts xx. 22, 23.

³ Vide Records of the Church, No. VI.

⁴ Ib. xxiii. 11.

⁵ Ib. xxi. 4.

as they stand may be turned this way or that way, according to the accidental tone of mind in the reader. And often the true comment, when given us in other parts of Scripture, is startling. I think it startling at first sight that Lot, being such as he is represented to be on the whole in the Old Testament, should be called by St. Peter "a just man." I think Ehud's assassination of Eglon a startling act,—the praise given to Jael for killing Sisera, startling. It is evident that the *letter* of the sacred history conveys to the ordinary reader a very inadequate idea of what is recorded, considered as a bodily, substantial, and (as it were) living and breathing transaction.

Equal simplicity is observed in the relation of great and awful events. For instance, consider the words in which is described the vision of God vouchsafed to the elders of Israel. "Then went up Moses and Aaron, and Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink ¹." Or consider the account of Jacob's wrestling with the Angel. Or the plain, unadorned way in which the conversations, if I may dare use the word, between God and Moses are recorded, and ALMIGHTY God's laments, purposes of wrath, appeasement, repentance. Or between the ALMIGHTY and Satan, in the first chapter of Job. Or how simply and abruptly the narrative runs, "And [the Serpent] said unto the woman. . . .and the woman said unto the serpent;" or, "And the LORD opened the mouth of the ass, and she said to Balaam. . . .and Balaam said unto the ass²." Minds familiarized to supernatural things, minds set upon definite great objects, have no disposition, no time to indulge in embellishment, or to aim at impressiveness.

And so in like manner the words in which the celebration of the holy Eucharist is spoken of by St. Luke and St. Paul (breaking bread) are very simple: they are applicable to a com-

¹ Exod. xxiv. 9—11.

² Numb. xxii. 28, 29.

mon meal quite as well as to the Sacrament, and they only do not exclude, they in no respect introduce that full and awful meaning which the Church has ever put on them. "As He sat at meat with them, He took bread, and blessed it, and brake, and gave to them; and their eyes were opened¹." "They continued stedfastly in the breaking of bread and in prayers²." "The first day of the week, when the disciples came together to break bread. When He therefore was come up again and had broken bread, and eaten, and talked a long while even till break of day, so He departed³." "When He had thus spoken, He took bread, and gave thanks to God in the presence of them all; and when He had broken it, He began to eat⁴." "The bread which we break, is it not the communion of the body of CHRIST?" "The LORD JESUS, the same night in which He was betrayed, took bread, and when He had given thanks He brake it⁵." Now no words can be simpler than these. What is remarkable is the repeated mention of the very same acts in the same order,—taking, blessing or giving thanks, and breaking. Certainly the constant use of the word "break" is very remarkable. For instance, in the ship, why should it be said, "And when He had thus spoken, He took bread, and gave thanks; and when He had *broken* it, He began to eat," since He *alone* eat it, and did not divide it among his fellow-passengers? But supposing the passages had been a little less frequent, so as not to attract attention by their similarity, what could be more simple than the words,—what less adapted to force on the mind any high meaning? Yet these simple words, *blessing, breaking, eating, giving*, have a very high meaning put on them in the Prayer Book, put on them by the Church from the first; and a person may be tempted to say the Church's meaning is not borne out by such simple words. I ask, are they more bare and colourless than the narrative of many a transaction in the Old Testament?

2. So much on the plain and (as it were) unconscious way in which great things are recorded in Scripture. However, it is ob-

¹ Luke xxiv. 30, 31.

² Acts ii. 42.

³ 1b. xx. 8—11.

⁴ Acts xxvii. 35.

⁵ 1 Cor. x. 16.

⁶ 1b. xi. 23, 24.

jected that there is not an allusion to the Church doctrines, even where one would think this must have been, had they been in the inspired writer's mind ; that is, were they part of the divine revelation. For instance, St. John says, " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ¹." Why (it is asked) is nothing said here concerning Absolution, or the LORD's Supper, as the means of forgiveness ? Certainly then the *tone* of the New Testament is unsacramental ; and the impression it leaves on the mind is not that of a Priesthood and its attendant system. Now I conceive that a series of Scripture parallels to this, as regards other matters, might easily be drawn out, all depending on this principle, and illustrating it in the case before us ; viz. that when the sacred writers were aiming at one thing, they did not go out of their way ever so little to introduce another. The fashion of this day indeed, is ever to speak about all religious things at once, and never to introduce one, but to introduce all, and never to maintain reserve about any ; and those who are imbued with the spirit which this implies, doubtless will find it difficult to understand how the sacred writers can help speaking of what is very near their subject, when it is not their subject. Still we must submit to facts which abundantly evidence they could. This omission of the Sacraments in St. Paul and St. John, *so far* as distinct mention is omitted (for they *are* frequently mentioned), as little proves that those Apostles were not aware and thinking of them, as St. James's Epistle is an evidence that he did not hold the doctrine of the Atonement, which is not there mentioned. Or consider how many passages there are in the history, where some circumstance is omitted which one would expect to be inserted. For instance : St. Peter struck off the ear of Malchus, when our LORD was seized. St. John gives the names ; St. Matthew and St. Mark relate the occurrence without the names. This is commonly explained on the ground that St. John writing later than his brother Evangelists, and when all parties were dead, might give the names without exposing St. Peter to any civil inconve-

¹ 1 John i. 9.

niences. True, this is an explanation so far ; but what explains their omitting, and St. John omitting our LORD's miracle in healing the ear, as St. Luke relates it? Was not this to deliver a half account? is it not what would be called unnatural, if it were a question, not of history, but of doctrine?

This relates to a matter of fact : let us review cases in which matters of doctrine, or the doctrinal *tone* of the composition, are in question. Is the tone of Scripture more unfavourable to the doctrine of a Priesthood than it is to the idea of Christianity, such as we are brought up to regard it,—I mean of an established, endowed, dignified Church; and if its establishment is not inconsistent (as it is not) with the New Testament, why should its mysticalness be? Certainly, if *any* thing is plain, it is that Scripture represents, that the very *portion* of all Christians is tribulation, want, contempt, persecution. I do not,—of course not, far from it,—I do not say that the actual present state of the Church Catholic and the text of the New Testament are not reconcilable: but is it not a fact, that the first *impression* from Scripture of what the Church should be, is not fulfilled in what we see around us?

Again: I suppose another impression which would be left on an unbiassed reader by the New Testament would be, that the world was soon to come to an end. Yet it has not. As, then, we submit to facts in one case, and do not exercise our so-called right of private judgment to quarrel with our own consciousness that we do live, and that the world does still go on, why should we not submit to facts in the other instance? and if there be good proof that what the Church teaches is *true*, and is conformable to given texts of Scripture, in spite of this vague impression from its text; why should we not reconcile ourselves to the conclusion, that that impression of its being opposed to a Sacramental or Priestly system is a false impression, is private and personal, or peculiar to a particular age, untrustworthy, in fact false, just as the impression of its teaching that the world was soon to come to an end is false, because it has not been fulfilled?

Again: I suppose any one reading our LORD's discourses,

would, with the Apostles, consider that the Gentiles, even if they were to be converted, yet were not to be on a level with the Jews. The impression His words convey is certainly such. But of this more presently.

Again : it is objected that little is said in the New Testament of the *danger* of sin after baptism, or of the *penitential exercises* by which it is to be met. Well : supposing it for argument's sake ; yet let me ask the previous question, Is there much said in the New Testament of sin after baptism at all ? I will venture to say, less still,—less about its actually occurring than there is about its prospective danger and its provisional remedies. Till we examine Scripture on the subject, perhaps we have no adequate notion how little the Apostles contemplate sin in the baptized. The argument then proves too much : for if silence proves any thing, it will prove either that Christians who now live do not fall into gross sin, or that those who have so fallen have forfeited their Christianity.

Again : the three first Gospels contain no declaration of our LORD's divinity, and there are passages which tend at first sight the other way. Now, is there one doctrine more than another essential and characteristic of a Christian mind ? Is it possible the Evangelists could write any one particle of their records of His life without having the great and solemn truth stedfastly before them, that He was their God ? Yet they do not show this. It follows that truths may be in the mind of the inspired writers, which are not discoverable to ordinary readers in the tone of their composition. I by no means deny, that now we know the doctrine, we can gather proofs of it from the three Gospels in question, and can discern in them a feeling of reverence towards our LORD which fully implies it ; but no one will say it is on the surface, and so as to strike a reader. I conceive the impression left on an ordinary mind would be, that our SAVIOUR was a super-human being, intimately possessed of God's confidence, but still a creature,—an impression infinitely removed from the truth as really contained and intended in those Gospels.

Again : is the tone of the Epistle of St. James the same as the tone of St. Paul's Epistle to the Ephesians ? or that of St. Paul's

Epistle to the Romans as that of the same Apostle's Epistle to the Hebrews? Might they not be as plausibly put in opposition with each other, as the Church system is made contrary to Scripture?

Again : consider what the texts are from which Calvinists are accustomed to argue ; such, viz. as speak of God's sovereign grace, without happening to add mention of man's responsibility. Thus : " He who has begun a good work in you will perform it unto the day of the LORD JESUS ;" and, " Who are kept by the power of God through faith unto salvation," are taken as irrefragable arguments for final perseverance. If mention of God's grace need not exclude man's freedom in a question of conduct, why need mention of moral qualifications exclude the necessity of sacramental instruments, in a question of spiritual gifts ?

Again : if silence implies denial or ignorance of the things passed over ; if nothing is the sense of Scripture but what is openly declared ; if first impressions are every thing, what are we to say to the Book of Canticles, which nowhere hints, what Scripture nowhere hints afterwards, that it has a spiritual meaning ? Either, then, the apparent tone of passages of Scripture is not the real tone, or the Canticles have not the appearance of a sacred book.

Again : is not the apparent tone of the Prophecies of a similarly twofold character, as is shown by the Jewish notion that there were to be two Messiahs, one suffering, and one triumphant ?

Another illustration, which deserves attention, lies in the impression David's history in the Books of Samuel conveys, compared with that derived from the Chronicles and the Psalms. I am not speaking of *verbal discrepancies* or *difficulties* to be reconciled,—that was the subject of the last Lecture,—but of the *tone* of the narrative, and the *impression* thence created in the reader ; and I think that it must be allowed that the idea which we have of David from the one document, is very different from that gained from the other two. In the Books of Samuel we have the picture of a monarch, bold, brave, generous, loyal, accomplished, attractive, and duly attached to the cause, and promot-

ing the establishment, of the Mosaic law, but with apparently little permanent and consistent personal religion ; his character is sullied with many sins, and clouded with many suspicions. But in the First Book of Chronicles, and in the Psalms, we are presented with the picture of a humble, tender, devotional, and deeply spiritual mind, detached from this world, and living on the thought and in the love of God. Is the impression derived from the New Testament more unfavourable to Church system (admitting that it is unfavourable), than that of the Books of Samuel to David's personal holiness ?

I just now reserved the doctrine of the admission of the Gentiles into the Church, for separate consideration ; let us now turn to it. Their call, certainly their equality with the Jews, was but covertly signified in our LORD's teaching. I think it is plainly there signified, though covertly ; but, if covertly, then what the state of the evidence is for the *Catholicity* of the Christian Church in the Gospels, as much as this (viewed at the greatest disadvantage), will turn out the state of the evidence for its *ritual character* in the Epistles ; and we may as well deny that the Church is Gentile, on the ground that our LORD but indirectly teaches it, as that it is sacramental on the ground that His Apostles indirectly teach it. It is objected that the Church system, the great Episcopal, Priestly, Sacramental system, was an after-thought, a corruption coming upon the simplicity of the primitive and Apostolic religion. The primitive religion, it is said, was more *simple*. More *simple* ! Did objectors never hear that there have been unbelievers who have written to prove that CHRIST's religion was more simple than St. Paul's,—that St. Paul's Epistles are "a second system" coming upon the Gospels and changing their doctrine ? Have we never heard that some have considered the doctrine of our LORD's Divinity an addition upon the "simplicity" of the Gospels ? Yes : this has been the belief not only of heretics as the Socinians, but of infidels such as the historian Gibbon, who looked at things with less of prejudice than heretics, as having no point to maintain. I think it will be found quite as easy to maintain that the Divinity of CHRIST was an after-thought, brought in by the Greek Platonists and

other philosophers, upon the simple and primitive creed of the Galilean fishermen, as infidels say, as that the Sacramental system came in from the same source, as the rationalists say.—But to return to the point before us. Let it be considered whether a very plausible case might not be made out, by way of proving that our Blessed Lord did not contemplate the evangelizing of the heathen at all, but that it was an after-thought, when His Apostles began to succeed, and their ambitious hopes to rise.

If texts from the Gospels are brought to show that it was no after-thought, such as the mustard-seed, or the labourers of the vineyard, which imply the calling and conversion of the Gentiles, and the implication contained in His discourse at Nazareth concerning the miracles of Elijah and Elisha wrought upon Gentiles, and His significant acts, such as his complying with the prayer of the Canaanitish woman, and His condescension towards the centurion, and, above all, His final command to go into all the world and preach the Gospel to every creature, “and to go teach all nations, baptizing them;” still it may be asked, Did not the Apostles hear our Lord, and what was *their* impression from what they heard? Is it not certain that the Apostles did not gather this truth from His teaching? So far is certain; and it is certain that none of us will deny that nevertheless that truth is clear. Well then, it is plain, that important things may be in Scripture, yet not brought out: is there then any reason why *we* should be more clear-sighted as to another point of doctrine than the Apostles were as to this? I ask this again: Is there any reason that we, who have not heard CHRIST speak, should have a clearer apprehension of the meaning of His recorded discourses on a given point, than the Apostles who did? and if it be said that we have now the gift of the HOLY SPIRIT, which the Apostles had not during our Lord’s earthly ministry, then I ask again, Where is there any promise that we, as individuals, should be brought by His gracious influences into perfect truth from merely employing ourselves on the text of Scripture by ourselves? However, so far is plain, that a doctrine which we see to be plainly contained, nay necessarily presupposed, in our Lord’s teaching, did not so impress itself on the Apostles.

These thoughts deserve consideration ; but what I was coming to in particular is this : I wish you to turn in your mind such texts as the following : " Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and unto *the uttermost part of the earth.*" An objector would say that " the uttermost part of the earth," ought to be translated " uttermost part of the *land,*" that is, the Holy Land. And he would give this reason to confirm it. " How very unlikely that the whole of the world, except Judæa, should be *straitened up into one clause!* Jerusalem, Judæa, Samaria mentioned distinctly, and the whole world brought under one word !" And I suppose the Apostles did understand the sentence to mean only the Holy Land. Certainly they did not understand it to imply the absolute and immediate call of the Gentiles as mere Gentiles.

You will say that such texts as Luke xxiv. 47. are decisive : " that repentance and remission of sins should be preached in His Name *among all nations,* beginning at Jerusalem." Far from it ; as men now-a-days argue, they would say it was not *safe* to rely on such texts. " *Among all nations ;*" " *into or to all nations,*" this need not mean more than that the Jews in those nations should be converted. The Jews were scattered about in those days ; the MESSIAH was to collect them together. This text speaks of His doing so, according to the prophecies, wherever they were scattered. To this the question of the populace relates, " Whither will He go that we shall not find Him ? will He go unto the dispersed among the Gentiles, and teach the Gentiles ¹" or Greek Jews ? And St. John's announcement, that He died " not for that nation only, but that also He should gather together in one the children of God that were scattered abroad ²." And St. Peter's address " to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." And especially on the day of Pentecost, when the same Apostle addressed the Jews, " devout men dwelling at Jerusalem, out of every nation under heaven ³."

Again : if the words " preach the Gospel to every creature"

¹ John vii. 35.

² Ib. xi. 51, 52.

³ Acts ii. 5.

were insisted on, an objector might say that creature or creation does not mean all men any more than it includes all animals or all Angels, but one part of the creation, the elect, the Jews.

Here then are instances of the same concise and indirect mode of stating important doctrine in half sentences, or even words, which is supposed to be an objection to the peculiar Church doctrines only. E. g. it is objected that the sacred truth of the procession of the HOLY GHOST from the Father, is only contained in the words, "the Spirit of Truth, which *proceedeth from the FATHER*:" the equality of the SON to the FATHER, in the phrase, "who, being in the form of GOD, thought it not robbery *to be equal with God*," and in the Jews' inference from our LORD's words, "He said that GOD was His Father, making Himself equal with God²." The doctrine of original sin depends on a few implications such as this, "*As in Adam all die, even so in CHRIST shall all be made alive*." And in like manner the necessity of the LORD's Supper to salvation upon the sixth chapter of St. John, in which the subject of CHRIST's flesh and blood is mentioned, but not a word expressly concerning that Sacrament, which as yet was future. So also, 1 Cor. x. 16, "The cup of blessing," &c. is almost a parenthesis; and the ministerial power of Absolution depends on our LORD's words to His Apostles, "Whosoever sins ye remit," &c.; and the doctrine of the Christian Altar, upon such words as, "If thou bring thy gift to the altar," &c. Now I say all these are paralleled by the mode in which our LORD taught the call of the Gentiles: He said, "Preach the Gospel to every creature." These words *need* have only meant, "Bring all men to Christianity through Judaism;" make them Jews, that they may enjoy CHRIST's privileges which are lodged in Judaism; teach them those rites and ceremonies, circumcision and the like, which hitherto have been dead ordinances and now are living: and so the Apostles seem to have understood them. Yet they meant much more than this; that Jews were to have no precedence of the Gentiles, but the one and the other to be

² Vide Rom. viii. 19.

² John xv. 26.

¹ Philipp. ii. 6. John v. 18.

⁴ 1 Cor. xv. 22.

⁵ John xx. 23.

on a level. It is quite plain that our SAVIOUR must have had this truth before His mind, if we may so speak; when He said, "Preach to every creature." Yet the words did not on the surface mean all this. As then they meant more than they seemed to mean, so the words, "I am with you alway," or, "Receive ye the HOLY GHOST," may mean much more than they need mean; and the early Church may, in God's providence, be as really intended to bring out and settle the meaning of the latter, as St. Peter at Joppa, and St. Paul on his journeys, to bring out the meaning of the former.

To this there are other parallels. For instance: who would have conceived that the doctrine of the Resurrection of the Dead lay hid in the words, "I am the God of Abraham," &c.? Why may not the doctrines concerning the Church lie hid in repositories which certainly are *less* recondite? Why may not the Church herself, which is called the pillar and ground of the Truth, be the appointed interpreter of the doctrines about herself?

Again: consider how much is contained, and how covertly, in our SAVIOUR's words, "But ye are clean, but not all;"—or in His riding on an ass, and not saying why.

Here, too, the whole subject of prophecy might be brought in. What doctrine is more important than that of the immaculate conception of our LORD? Yet how is it declared in prophecy? Isaiah said to Ahaz, "Behold, a Virgin shall conceive, and bear a Son, and shall call His Name IMMANUEL." The first meaning of these words seems not at all to allude to CHRIST, but to an event of the day. The great Gospel doctrine is glanced at (as we may say) through this minor event.

These remarks surely suffice on this subject, viz. to show that the impression we gain from Scripture need not be any criterion or any measure of its true and full sense; that solemn and important truths may be silently taken for granted, or alluded to in a half sentence, or spoken of indeed, yet in such unadorned language that we may fancy we see through it, and see nothing;—peculiarities of Scripture which result from what is the peculiar character of its teaching, simplicity and depth. Yet even

without taking into account these peculiarities of Scripture, it is obvious from what meets us daily in the course of life, how insufficient a test is the surface of any one writing, conversation, or transaction, of the full circle of opinions of its author. How different persons are, when we know them, from what they appeared to us in their writings! how many opinions do they hold, which we did not expect in them! how many practices and ways have they, how many peculiarities, how many tastes, which we did not expect! I will give one illustration, which may approve itself to those who are acquainted with the case alluded to. That great philosopher, Bp. Butler, has written a book, as we know, on the Analogy of Religion. It is distinguished by a grave, profound, and severe style; and apparently is not the work of a man of lively or susceptible mind. Now we know from his history, that when Bishop, he put up a Cross in his chapel at Bristol. Could a reader have conjectured this from his work? At first sight would it not have startled one who knew nothing of him but from his work? I do not ask whether, on consideration, he would not find it fell in with his work; of course it would, if his philosophy were consistent with itself; but certainly it is not on the surface of his work. Now might not we say that his work contained the *whole* of his philosophy, and yet say that the use of the Cross was one of his *usages*? In like manner we may say that the Bible is the *whole* of the Divine revelation, and yet the use of the Cross a divine usage.

But this is not all. Some small private books of his are extant, containing a number of every-day matters, such as of course one could not *expect* to be able to conjecture from his great work; I mean, matters of ordinary and almost household life. Yet those who have seen these papers are likely to feel a surprise that they should be Butler's. I do not say that they can give any reason why they should not be so, as they are; but the notion we form of any one whom we have not seen, will ever be in detail very different from the true one.

Another series of illustrations might be drawn from the writings of the ancients. Those who are acquainted with the Greek historians know well that they, and particularly the

gravest and severest of them, relate events so simply, calmly, unostentatiously, that an ordinary reader does not recognize what events are great and what little ; and on turning to some modern history in which they are commented on, will find to his surprise that a battle or a treaty, which was despatched in half a line in the Greek author, is perhaps the turning point of the whole history, and certainly known to be so by him. Here is the case of the Gospels with this difference, that they are unsystematic compositions, whereas the Greek historians profess to be methodical.

Again : instances might easily be given of the silence of contemporary writers as to great events of their time, when they might be expected to notice them ; a silence which has even been objected sometimes against the fact of those events having occurred, yet, in the judgment of the mass of well-informed men, without any real cogency.

I conclude with two additional remarks. I have been arguing that Scripture is a deep book, and that peculiar doctrines concerning the Church, contained in the Prayer Book, are in its depths. Now let it be remarked in corroboration, first, that the early Church always *did* consider Scripture to be what I have been arguing from the structure of it,—viz. a book with very recondite meanings : this they considered, not merely with reference to its teaching the particular class of doctrines in question, but as regards its entire teaching. They considered that it was full of mysteries. Thus, saying that Scripture has deep meanings, is not an hypothesis invented to meet this particular difficulty, that the Church doctrines are not on its surface, but is an acknowledged principle independent of it.

Secondly, it is also certain that the early Church did herself conceal these same Church doctrines. I am not determining whether or not all her writers did, or all her teachers, or at all times, but merely that viewing that early period as a whole, there is on the whole a great secrecy observed in it concerning such doctrines (e. g.) as the Trinity and the Eucharist ; that is, the early Church did the very thing which I have been supposing Scripture does,—conceal high truths. To suppose that

Scripture conceals them, is not an hypothesis invented to meet the difficulty arising from the fact that they are not on the surface ; for the early Church, independent of that alleged difficulty, did herself in her own teaching conceal them. This is a second very curious coincidence. If the early Church had reasons for concealment, perchance Scripture has the same ; especially if we suppose,—what at the very least is no very improbable idea, —that the system of the early Church is a continuation of the system of those inspired men who wrote the New Testament.

LECTURE VI.

EXTERNAL DIFFICULTIES OF THE CANON AND THE
CATHOLIC CREED, COMPARED.

I AM now proceeding to a subject which will in some little degree take me beyond the bounds which I have proposed to myself in these Lectures, but which, being closely connected with their subject and (as I think) important, has a claim on our attention. The argument which has last been engaging us is this : objection is made to the *indirectness* of the evidence from Scripture on which the peculiar Church doctrines are proved. I have answered, that sacred *history* is for the most part conveyed with as much apparent inconsistency between one part of Scripture and another, as there is inconsistency as regards *doctrine* between Scripture and the Church ; one event being told us here, another there ; so that we have to compare, compile, reconcile, adjust. As then we do not complain of the history being conveyed in distinct, and at times conflicting, documents, so too we have no fair reason for complaining of the obscurities and intricacies under which doctrine is revealed.

Again : in the last Lecture I answered in a similar way the objection, that Scripture was contrary to the teaching of the Church (i. e. to our Prayer Book), not only in *specific statements*, but in *tone* ; for I showed that what we call the *tone* of Scripture, or the impression it makes on the reader, varies so very much according to the reader, that little stress can be laid upon it, and that its tone, and the impression it makes, would tell against a variety of other points undeniably true or firmly held by us, quite as much as against the peculiar Church doctrines.

In a word, it is as easy to show that Scripture has no contents at all, or next to none, as that it does not contain the peculiar Church doctrines,—that the objection which is brought against the Apostolical Succession, or the Sacerdotal Office, tells against

the instruction and information conveyed in Scripture generally. But now I am going to a further point, which has been incidentally touched on, that this same objection is prejudicial not only to the revelation, whatever it is, conveyed in Scripture, but to the text of Scripture itself, to the books of Scripture, to their canonicity, to their trust-worthiness. The line of reasoning entered on in the objection may be carried forward, and, if it reaches one point, may be made to reach the other also. For, first, if the want of method and verbal consistency in Scripture be an objection to the truth of *Church doctrine*, it is also an objection equally to what is called "*orthodox Protestantism*." Further, it is an objection also to the trust-worthiness of the *sacred history*, to the information contained in any part of Scripture, which is in great measure indirect. And now, lastly, I say it is an objection to the Bible itself, both because that book cannot be a revelation which contains neither doctrine nor matter of fact, and because the evidence on which its portions are received is not clearer or fuller than its own evidence to facts and doctrines. This is the legitimate consequence of the attempt to invalidate the scripturalness of Catholic doctrine, on the allegation of its want of Scripture proof,—an invalidating of Scripture itself. This is the conclusion to which both the argument itself, and the temper of mind which belongs to it, will assuredly lead those who use it, at least eventually.

There is another objection which is sometimes attempted against Church doctrines, which may be met in the same way. It is sometimes strangely maintained, not only that Scripture does not clearly teach them, but that the Fathers do not clearly teach them; that nothing can be drawn for certain from the Fathers; that their evidence leaves the matter pretty much as it found it, as being inconsistent with itself, or of doubtful authority. This part of the subject has not yet been considered, and will come into prominence as we proceed with the present argument.

I purpose, then, now to enlarge on this point; that is, to show that those who object to Church doctrines, whether from deficiency of Scripture or Patristical proof, ought, if they acted

consistently on their principles, to object to Scripture ; a melancholy truth, if it be a truth ; and I fear it is but too true. Too true, I fear it is *in fact*,—not only that men ought, if consistent, to proceed from opposing Church doctrine to oppose Scripture, but that the leaven which at present makes the mind oppose Church doctrine, *does* set it, or *will* soon set it, against Scripture. I wish to declare what I think will be found really to be the case, viz. that a battle for the Canon of Scripture is but the next step after a battle for the Creed,—that the Creed comes first in the assault, that is all ; and that if we were not defending the Creed, we should at this moment be defending the Canon. Nay, I would predict as a coming event, that minds *are to be* unsettled as to what is Scripture and what is not ; and I predict it, that, as far as the voice of one person in one place can do, I may defeat my own prediction by making it. Now to consider the subject.

How do we know that the whole Bible is the word of God ? Happily at present we are content to believe this, because we have been so taught. It is our great blessedness to receive it on faith. A believing spirit is in all cases a more blessed spirit than an unbelieving. The testimony of unbelievers declares it : they often say, “ I wish I *could* believe ; I should be happier, if I could ; but my *reason* is unconvinced.” And then they go on to speak as if they were in a more exalted though less happy state of mind. Now I am not here to enter into the question of the grounds on which the duty and blessedness of believing rest ; but I would observe, that Nature certainly does give sentence against scepticism, against doubt, nay, against a habit (I say a *habit*) of inquiry, against a critical, cold, investigating temper, the temper of what are called shrewd, clear-headed, hard-headed men, in that, by the confession of all, happiness is attached, not to *their* temper, but rather to confiding, unreasoning faith. “ I do not say that inquiry may not under circumstances be a duty, as going into the cold and rain may be a duty, instead of stopping at home,—as serving in war may be a duty ; but it does seem to me preposterous to confess, that free inquiry leads to scepticism, and scepticism makes one less happy than faith, and,

yet, that such free inquiry is right. What is right and what is happy cannot on the long run and on a large scale be disjoined. To follow truth can never be a subject of regret; free inquiry does lead a man to regret the days of his childlike faith; therefore it is not following truth. Those who measure every thing by utility, should on their own principles embrace the obedience of faith, for its very expedience: and they should cease this kind of seeking, that they may find.

I say, then, that never to have been troubled with a doubt about the truth of what has been taught us, is the happiest state of mind; and if any one says, that to maintain this is to admit that heretics ought to remain heretics, and pagans pagans, I deny it. For I have not said that it is a happy thing never to *add* to what you have learned, but not happier to *take away*. Now true religion is the summit and perfection of false religions: it combines in one whatever there is of good and true, separately remaining in each. And in like manner the Catholic Creed is for the most part the combination of separate truths, which heretics have divided among themselves, and err in dividing. So that in matter of fact, if a religious mind were educated in and sincerely attached to some form of heathenism or heresy, and then were brought under the light of truth, it would be drawn off from error into the truth, not by losing what it had, but by gaining what it had not,—not by being unclothed, but by being “clothed upon,” “that mortality may be swallowed up of life.” That same principle of faith which attaches it to its original wrong doctrine, would attach it to the truth; and that portion of its original doctrine which was to be cast off as absolutely false, would not be directly rejected, but indirectly rejected in the reception of the truth which is its opposite. True conversion is ever of a positive, not a negative character. And in like manner, if Romanists are to be brought to a more primitive faith, it is by enlarging on the doctrines of the Gospel, which they observe, not by ridicule or scoffing.

All this is a digression: but before returning to the subject, I will just add, that it must not be supposed, from my expressing such sentiments, that I have any fear of argument for the cause

of Christian truth, as if reason were dangerous to it, as if it could not stand before a scrutinizing inquiry. Nothing is more out of place, though it is too common, than such a charge against the defenders of Church doctrines. They may be right, or they may be wrong in their arguments, but argue they do; they are ready to argue; they believe they have reason on their side; but they remind others, they remind themselves, that though argument on the whole will but advance the cause of truth, though so far from dreading it, they are conscious it is a great weapon in their hands; yet that, after all, if a man does nothing more *than* argue, if he has nothing deeper at bottom, if he does not seek God by some truer means, by obedience, by faith prior to conviction, he will either not attain truth, or attain a shallow, unreal view of it, and a weak grasp. Reason will prepare for the reception, will spread the news, and secure the outward recognition of the truth; but in all we do we ought to seek edification, not mere knowledge. Now to return.

I say, it is our blessedness, if we have no doubts about the Canon of Scripture, as it is our blessedness to have no doubts about the Catholic Creed. And this *is* at present actually our blessedness as regards the Canon; we have no doubts. Even those persons who unhappily have doubts about the Church system, have no doubts about the Canon,—by a happy inconsistency, *I* say. They *ought* to have doubts on their principles, as I will now show, in the confidence that their belief in the Canon is so much stronger than their disbelief of the Church system, that, if they must change their position, they will rather believe the Church system than go on to believe the Canon.

Now there are two chief heads of objection made against the Catholic or Church system of doctrine and worship, external and internal. It is said, on the one hand, to be uncertain, not only what is in Scripture, but what is in Antiquity, and what not; for the early Fathers, it is objected, who are supposed to convey the information, contradict each other; and the most valuable and voluminous of them did not live till two or three hundred years after St. John's death, while the earlier records are scanty; and moreover that their view of doctrine was from the first cor-

raptured from assignable external sources, pagan, philosophical, or Jewish. And on the other hand the system itself may be accused of being contrary to reason and incredible. In this Lecture I shall consider the former of these two objections.

Objectors, then, speak thus: "We are far from denying," they say, "that there is truth and value in the ancient Catholic system, as reported by the Fathers; but we deny it is *unmixed* truth. We consider it is truth and error mixed together; we do not see why the system of doctrine must be taken together as a whole, so that if one part is true, all is true. We consider we have a right to take it piecemeal, and examine each part by itself; that so far as it is true, it is true not as belonging to the ancient system, but for other reasons, as being agreeable to our reason, or to our understanding of Scripture, not because stated by the Fathers; and, after all, the Church system in question (that is, such doctrines as the mystical power of the Sacraments, the power of the keys, the grace of Ordination, the gifts of the Church, and the Apostolical Succession,) has very little *primitive* authority. The Fathers whom we have, not only might have been of an earlier date, but contradict each other; they declare what is incredible and absurd, and what can reasonably be ascribed to Platonism, or Judaism, or Paganism."

Be it so: well, how will the same captious spirit treat the sacred Canon? in just the same way. It will begin thus:—"These *many* books are put together in *one* book; what makes them one? who put them together? the printers. The books of Scripture have been *printed* together for many centuries. But that does not make them ~~that~~ what authority had those who put them together to do so? what authority to put just so many books, neither more nor less? *when* were they first so put together? on what authority do we leave out the Wisdom or the Son of Sirach, and insert the book of Esther? Catalogues certainly are given of these books in early times: but exactly the same books are not enumerated in all. The language of St. Austin is favourable to the admission of the Apocrypha¹. The Latin Church anciently left out the Epistle to the Hebrews, and

¹ De Doctr. Christ. ii. 18.

the Eastern Church left out the book of Revelation. This so-called Canon did not exist at earliest till the fourth century; between two and three hundred years after St. John's death. Let us then see into the matter with our own eyes. Why should not we be as good judges as the Church of the fourth century, on whose authority we receive it? Why should one book be divine because another is?" This is what objectors would say. Now to follow them into particulars as far as the first head; viz. as to the evidence itself, which is offered in behalf of the divinity and inspiration of the ^{*}separate books.

For instance; the first Father who expressly mentions Commemorations for the Dead in Christ (such as we still have in substance at the end of the prayer for the Church Militant, where it was happily restored in 1662, having been omitted a century earlier,) is Tertullian, about a hundred years after St. John's death. This, it is said, is not authority early enough to prove that that ordinance is Apostolical, though succeeding Fathers, Origen, St. Cyprian, Eusebius, St. Cyril of Jerusalem, &c. bear witness to it ever so strongly. "Errors might have crept in by that time; mistakes might have been made; Tertullian is but one man, and confessedly not sound in many of his opinions; we ought to have clearer and more decisive evidence." Well, supposing it: suppose Tertullian, a hundred years after St. John, is the first that mentions it, yet Tertullian is also the first that alludes to St. Paul's Epistle to Philemon, and even he without quoting or naming it. He is followed by two writers; one of Rome, Caius, whose work is not extant, but is referred to by Eusebius, who, speaking of ~~thirteen~~ ^{thirteen} Epistles of St. Paul, and excluding the Hebrews, by implication includes that to Philemon; and the other, Origen, who quotes the fourteenth verse of the Epistle, and elsewhere speaks of *fourteen* Epistles of St. Paul. Next, at the end of the third century, follows Eusebius. Further, St. Jerome observes, that in his time some persons doubted whether it was St. Paul's, (as Ærius questioned the Commemorations for the Dead,) or at least canonical, and that from internal evidence; to which he opposes the general consent of external testimony as a sufficient answer. Now, I ask, why

do we receive the Epistle to Philemon as St. Paul's, and not the Commemorations for the faithful departed as Apostolical also? Ever after indeed the times I mention, the Epistle to Philemon was accounted St. Paul's, and so ever after the same time the Commemorations spoken of are acknowledged on all hands to have been observed as a religious duty, down to three hundred years ago. If it be said that from historical records we have good reasons for thinking that the Epistle of St. Paul to Philemon, with his other Epistles, was read from time immemorial in Church, which is a witness independent of particular testimonies in the Fathers, I answer, no evidence can be more satisfactory and conclusive to a well-judging mind; but then it is a *moral* evidence, depending on very little formal and producible proof, and quite as much evidence can be given for the solemn Commemorations of the Dead in the Holy Eucharist which I speak of. They too were in use in the Church from time immemorial also. Persons, then, who have the heart to give up and annul the Ordinance, will not, if they are consistent, scruple much at the Epistle. If in the sixteenth century the innovators on the continent had struck the Epistle to Philemon out of Scripture, they would have had just as much right to do it as to abolish these Commemorations; and those who wished to defend such innovation, would have had just as much to say in its behalf. If it be said they found nothing about such Commemorations in Scripture, even granting this for argument's sake, yet I wonder where they found in Scripture that the Epistle to Philemon was written by St. Paul, except indeed in the Epistle itself. No where; yet they kept the one, they abolished the other,—as far, that is, as human tyranny could abolish it. Let us be thankful that they did not also say, "The Epistle to Philemon is of a private nature, and has no marks of inspiration about it. It is not mentioned by name or quoted by any writer till Origen, who flourished at a time when mistakes had begun, in the third century, and who actually thinks St. Barnabas wrote the Epistle which goes under his name; and he too, after all, just mentions it once, but not inspired or canonical, and elsewhere happens to speak of St. Paul's fourteen Epistles. In the

beginning of the fourth century, Eusebius, without any where naming it" (as far as I can discover), "also speaks of fourteen Epistles, and speaks of a writer one hundred years earlier, who in like manner enumerated thirteen besides the Hebrews. All this is very unsatisfactory. We will have nothing but the pure word of God ; we will only admit what has the clearest proof. It is impossible that God should require us to believe a book to come from Him, without authenticating it with the highest and most cogent evidence."

Again : the early Church with one voice testifies in favour of Episcopacy, as an ordinance especially pleasing to God. Ignatius, the very disciple of the Apostles, speaks in the clearest and strongest terms ; and those who follow fully corroborate his statements up to between three and four hundred years. And besides this, we know the fact, that a succession of Bishops from the Apostles did exist in all the Churches all that time. At the end of that time one Father, St. Jerome, in controversy has some strong expressions against the divine origin of the ordinance. And this is all that can be said in favour of any other government. Now, on the other hand, what is the case as regards the Epistle to the Hebrews ? Though received in the East, it was not received in the Latin Churches till that same St. Jerome's time. St. Irenæus ~~either~~ does not affirm, or denies that it is St. Paul's. Tertullian ascribes it to St. Barnabas. Caius excluded it from his list. St. Hippolytus does not receive it. St. Cyprian is silent about it. It is doubtful whether St. Optatus received it. Now, that this important Epistle is part of the inspired word of God, there is no doubt. But why ? Because the testimony of the fourth and fifth centuries, when Christians were at leisure to examine the question thoroughly, is altogether in its favour. I know of no other reason, and I consider this to be quite sufficient : but with what consistency do persons receive this Epistle as inspired, yet deny that Episcopacy is a divinely ordained means of grace ?

Again : the Epistles to the Thessalonians are quoted by six writers in the first two hundred years from St. John's death ; first, at the end of the first hundred, by three Fathers, Irenæus,

Clement, and Tertullian ; and are by implication acknowledged in the last work of Caius, at the same time, and are in Origen's list some years after. On the other hand, the Lord's Table is always called an Altar, and is called a Table only in one single passage of a single Father, during the first three centuries. It is called Altar in four out of the seven Epistles of St. Ignatius. It is called Altar by St. Clement of Rome, by St. Irenæus, Tertullian, St. Cyprian, Origen, Eusebius, St. Athanasius, St. Ambrose, St. Gregory Nazianzen, St. Optatus, St. Jerome, St. Chrysostom, and St. Austin¹. It is once called Table by St. Dionysius of Alexandria. (Johnson's U. S. vol. i. p. 306.) I do not know on what ground we admit the Epistles to the Thessalonians to be the writing of St. Paul, yet deny that the use of Altars is Apostolic.

Again : that the Lord's Supper is a Sacrifice is declared or implied by St. Clement of Rome, St. Paul's companion, by St. Justin, by St. Irenæus, by Tertullian, by St. Cyprian, and others. On the other hand, the Acts of the Apostles are perhaps alluded to by St. Polycarp, and first distinctly noticed by St. Irenæus, then by three writers who soon came after (St. Clement Alexandrinus, Tertullian, and the Letter from the Church of Lyons), and then not till the end of the two hundred years from St. John's death. Which has the best evidence, the Book of Acts, or the doctrine of the Eucharistic Sacr

¹ It is perhaps unnecessary to say that the sense of the word Altar (*θυσιαστήριον*) in some of these passages has been contested ; as has been contested that the Fathers' works are genuine, or that the Books of Scripture are genuine, or that its text is free from interpolations. There is no one spot in the territory of theology but has been the scene of a battle. Any thing has been ventured and believed in the heat of controversy ; and the ultimate appeal in such cases is the common sense of mankind. Ignatius says, *σπουδάσετε οὖν μὴ εὐχαριστία χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἓν ποτήριον εἰς ἑνωσιν τοῦ αἵματος αὐτοῦ· ἐν θυσιαστήριον, ὡς εἰς ἐπίσκοπος, ἅμα τῷ πρεσβυτέρῳ καὶ διακόνους τοῖς συνδούλοις μου, ἵνα ὁ ἰδὼν πράσῃ κατὰ Θεὸν πράσῃ.* Ad Phil. 4. Would it have entered into any one's mind, were it not for the necessities of his theory (*θεῖον διαφυλάττων*, to take *εὐχαριστία*, *σὰρξ*, *ποτήριον*, *αἷμα*, *ἐπίσκοπος*, *πρεσβυτήριον*, *διάκονος*, in their ecclesiastical meaning, as belonging to the visible Church, and the one word *θυσιαστήριον* figuratively ?

Again : much stress, as I have said, is laid by objectors on the fact that there is so little evidence concerning Catholic doctrine in the *first* years of Christianity. Now, how does this stand, as regards the Canon of the New Testament? The New Testament consists of twenty-seven books in all, though of varying importance. Of these, fourteen are not mentioned at all till from eighty to one hundred years after St. John's death, in which number are the Acts, the Second to the Corinthians, the Galatians, the Colossians, the Two to the Thessalonians, and St. James. Of the other thirteen, five, viz. St. John's Gospel, the Philippians, the First of Timothy, the Hebrews, and the First of John, are quoted but by one writer during the same period.

Lastly, St. Irenæus, at the close of the second century, quotes all the books of the New Testament but five, and deservedly stands very high as a witness. Now, why may not so learned and pious a man, and so close on the Apostles, stand also as a witness of some doctrines which he takes for granted, as the invisible but real Presence in the holy Eucharist, the use of Catholic tradition in gaining the truth, and the powers committed to the Church?

I do not see then, if men will indulge that eclectic spirit which chooses part and rejects part of the primitive Church system, what is to keep them from choosing part, and rejecting part of the Canon of Scripture.

But again : it is objected that the evidence of the Church doctrines, whether from Scripture or from Antiquity, is not clear or complete. Now, as far as the question of Scripture is concerned, this point has been already considered at length. The immethodical character of the evidence has been granted, and accounted for. This being the case then, it may be used to protect the proof from Antiquity, as far as it also is immethodical and incomplete. If the Fathers contradict each other in words, so do passages of Scripture contradict each other. Against the doctrine of the Blessed Trinity may be brought the text, "Of that day and that hour knoweth no man, no, not the Angels which are in heaven, *neither the Son, but the FATHER* ¹." And

¹ Mark xiii. 32.

against the doctrine of faith justifying, St. James's declaration, "that works justify."

But this is not all : the objection about the uncertainty of the Fathers, which subserves the ultra-Protestant and Liberal, will be found as prejudicial to the belief in the Canon, as that which we just now examined. There are books, which, great sin as it would be to disbelieve, I think any candid person would grant are presented to us under circumstances less promising than those which introduce the Church doctrines. Take, for instance, the Book of Esther. This book is not quoted once in the New Testament. It was not admitted as canonical by two considerable Fathers, Melito and Gregory Nazianzen. It contains no prophecy, it has nothing on the surface to distinguish it from mere ordinary history ; nay, it has no mark on the surface of its even being a religious history. Not once does it mention the name of God or LORD, or any other name by which the God of Israel is designated. Again, when we inspect its contents, it cannot be denied that there are things in it which at first sight startle one, and demand our faith. Why then do we receive it ? Because we have good reason from tradition to believe it to be one of those which our LORD intended, when He spoke of "the prophets¹."

In like manner the Book of Ecclesiastes contains no prophecy, is referred to in no part of the New Testament, and contains passages which at first sight are startling. Again : that most sacred Book, called the Song of Songs, or Canticles, is a continued type from beginning to end. Nowhere in Scripture, as I have already observed, are we told that it is a type ; nowhere is it hinted that it is not to be understood literally. Yet it is only as having a deeper and hidden sense, that we are accustomed to see a religious purpose in it. Moreover, it is not quoted or alluded to once all through the New Testament. It contains no prophecies. Why do we consider it divine ? For the same reason ; because tradition informs us that in our SAVIOUR'S time it was included under the title of "the Psalms : " and our SAVIOUR, in St. Luke's Gospel, refers to "the Law, the Prophets, and *the Psalms*."

¹ Luke xxiv. 44.

Objections as plausible, though different, might be urged against the Epistles of St. James, St. Jude, the Second of St. Peter, the Second and Third of St. John, and the Book of Revelation.

Again: we are told that the doctrine of the mystical efficacy of the Sacraments comes from the Platonic philosophers, the ritual from the Pagans, and the Church polity from the Jews. So they do; that is, in a sense in which much more also comes from the same sources. Traces also of the doctrines of the Trinity, Incarnation, and Atonement, may be found among heathens, Jews, and philosophers; for God scattered through the world, before His Son came, vestiges and gleams of His true religion, and collected all the separated rays together, when He set Him on His holy hill to rule the day, and the Church, as the moon, to govern the night. In the sense in which the doctrine of the Trinity is Platonic, doubtless the doctrine of mysteries generally is Platonic also. But this by the way. What I have here to notice is, that the same supposed objection can be and has been made against the books of Scripture too, viz. that they borrow from external sources. Infidels have accused Moses of borrowing his law from the Egyptians or other pagans; and elaborate comparisons have been instituted, on the part of believers also, by way of proving it; though even if proved, and so far as proved, it would show nothing more than this,—that God, who gave His law to Israel absolutely and openly, had secretly given some portions of it to the heathen. Again: an infidel historian accuses St. John of borrowing the doctrine of the Eternal Logos or Word from the Alexandrian Platonists. Again: a theory has been advocated,—by whom I will not say,—to the effect that the doctrine of apostate angels, Satan and his hosts, was a Babylonian tenet introduced into the Old Testament after the Jews' return from the Captivity; that no allusion is made to Satan, as the head of the malignant Angels, and as having set up a kingdom for himself against God, in any book written before the Captivity; from which circumstance it may easily be made to follow, that those books of the Old Testament which were written after the Captivity are not plenarily inspired, and not to be

trusted as canonical. Now, I own I am not at all solicitous to deny that this doctrine of an apostate Angel and his hosts was gained from Babylon: it might still be Divine, nevertheless. God, who made the prophet's ass speak, and thereby instructed the prophet, might instruct His Church by means of heathen Babylon. Again: is not instruction intended to be conveyed to us by the remarkable words of the governor of the feast, upon the miracle of the water changed to wine? "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but Thou^{*} hast kept the good wine until now¹." Yet at first sight they have not a very serious meaning. It does not therefore seem to me difficult, nay, nor even unlikely, that the prophets of Israel should, in the course of God's providence, have gained new truths from the heathen, among whom they lay corrupted. The Church of God in every age has been, as it were, on visitation through the earth,—surveying, judging, sifting, selecting, and refining all matters of thought and practice; detecting what was precious amid what is ruined and refuse, and putting her seal upon it. There is no reason, then, why Daniel and Zechariah should not have been taught by the *instrumentality* of the Chaldeans. However, this is stated, and as if to the disparagement of the Jewish Dispensation, by some persons; and under the notion that its system was not only enlarged but altered at the era of the Captivity. And I certainly think as plausibly, as pagan customs were brought to illustrate and thereby to invalidate the ordinances of the Catholic Church; though the proper explanation in the two cases is not exactly the same.

The objection I have mentioned is applied, in the quarter to which I allude, to the Books of Chronicles. These, it has already been observed, have before now been ascribed by sceptics to (what is called) priestly influence: here then is a second exceptionable influence, a second superstition! In the second Book of Samuel it is said, "the anger of the Lord was kindled against Israel; and He moved David against them to say, Go,

¹ John ii 10

number Israel and Judah¹." On the other hand, in Chronicles it is said, "*Satan stood up against Israel, and provoked David to number Israel*²." On this a writer, not of the English Church, who is in too high a station to be named, says, "The author of the Book of Chronicles *availing himself* of the learning which he had acquired in the East, and *influenced* by a suitable tenderness for the harmony of the Divine attributes, refers the act of temptation to the malignity of the evil principle." You see in this way a blow is also struck against the more ancient parts of the Old Testament, as well as the more modern. The books written before the Captivity are represented, as the whole discussion would show, as containing a ruder, simpler, more inartificial theology; those after the Captivity, a more learned and refined: God's inspiration is excluded in both cases.

The same consideration has been applied to determine the date and importance of the Book of Job, which has been considered, from various circumstances external and internal, not to be a literal history, but an Eastern story.

But enough has been said on this part of the subject.

It seems then that the objections which can be made to the evidence for the Church doctrines are such as also lie against the Canon of Scripture; so that if they avail against the one, they avail against both. If they avail against both, we are brought to this strange conclusion, that God has given us a revelation, yet revealed nothing,—that at great cost and with much preparation He has miraculously declared His will, that multitudes have accordingly considered they possessed it, yet that, after all, He has said nothing so clearly as to recommend itself as His to a cautious mind, that nothing is so revealed as to be part of a revelation, nothing plain enough to act upon, nothing so certain that we dare assert that the contrary is less certain.

Such a conclusion is a practical refutation of the objection which leads to it. It surely cannot be meant that we should be undecided all our days. We were made for action, and for right action,—for thought, and for true thought. Let us live while we

¹ 2 Sam. xxxiv.

² 1 Chron. xxi. 1.

live; let us be alive and doing; let us act on what we have, since we have not what we wish. Let us believe what we do not see and know. Let us forestal knowledge by faith. Let us maintain, before we have proved. This seeming paradox is the secret of happiness. Why should we be unwilling to go by faith? We do all things in this world by faith in the word of others. By faith only we know our position in the world, our circumstances, our rights and privileges, our fortunes, our parents, our brothers and sisters, our age, our mortality. Why should religion be an exception? Why should we be unwilling to use for heavenly objects what we daily use for earthly? Why will we not discern, what it is so much our interest to discern, that trust, in the first instance, in what Providence sets before us in religious matters, is His will and our duty; that thus it is He leads us into all truth, not by doubting, but by believing; that thus He speaks to us, by the instrumentality of what seems accidental; that He sanctifies what He sets before us, shallow or weak as it may be in itself, for His high purposes; that almost all systems have enough of truth, as, when we have no choice besides, and cannot discriminate, to make it better to take all than to reject all; that He will not deceive us, if we thus trust in Him. Though the received system of religion in which we are born were as unsafe as the sea when St. Peter began to walk on it, yet "be not afraid." He who could make St. Peter walk the waves could make even a corrupt or defective creed truth to us, even were ours such; much more can He teach us by the witness of the Church Catholic. It is far more probable that her witness should be true, whether about the Canon or the Creed, than that God should have left us without any witness at all.

LECTURE VII.

INTERNAL DIFFICULTIES OF THE CANON AND THE CATHOLIC CREED COMPARED.

I SHALL now finish the subject I commenced in my last lecture,—the parallel between the objections adduceable against the Catholic system, and those against the Canon of Scripture. It will be easily understood, that I am not attempting any formal and full discussion of the subject, but offering under various general heads, such suggestions as may be followed by those who will. The objections to the evidence for the Canon have been noticed, now let us consider objections that may be made to its contents.

Perhaps the main objection taken to the Church system, is the dislike which men feel for its doctrines. They call them the work of priestcraft, and in that word is summed up all that they hate in them. Priestcraft is the art of gaining power over men by appeals to their consciences; its instrument is mystery; its subject matter, superstitious feeling. “Now the Church doctrines,” it is urged, “invest a certain number of indifferent things with a new and extraordinary power, beyond sense, beyond reason, beyond nature, a power over the soul; and they put the exclusive possession and use of the things, thus distinguished, into the hands of the Clergy. Such, for instance, is the Creed; some mysterious benefit is supposed to result from holding it, even though with but a partial comprehension, and the Clergy are practically its sole expounders. Such still more are the Sacraments, which the Clergy only administer, and which are supposed to effect some supernatural change in the soul, and to convey some supernatural gift.” This then is the antecedent exception taken against the Catholic doctrines, that they are mysterious, tending to superstition, and to dependence on a particular set of men. And this objection is urged, not merely as a reason for demanding fair proof of what is advanced, but as a reason for

refusing to listen to any proof whatever, as if it fairly created an insurmountable presumption against the said doctrines.

Now I say, in like manner, were it not for our happy reverence for the Canon of Scripture, we should make like exceptions to many things in Scripture; and, since we do not, we ought not consistently to make these exceptions to the Catholic system; but if we do take such grounds against that system, there is nothing but the strength of habit, good feeling, and our LORD's controlling grace, to keep us from using them against Scripture. This I shall now attempt to show, and with that view, shall cite various passages in Scripture which, to most men of this generation, will appear at first sight strange, superstitious, incredible, and extreme. If then, in spite of these, Scripture is nevertheless from God, so again in spite of similar apparent difficulties, the Catholic system may be from Him also; and what the argument comes to is this, that the minds of none of us are in such a true state, as to warrant us in judging peremptorily what is from God and what is not. We shrink from the accents of His providence with offence, as if they were not His, in consequence of our inward ears being attuned to false harmonies. Now for some instances of what I mean.

1. I conceive, were we not used to the Scripture narrative, that we should be startled at the accounts there given us of demoniacs.—For instance: "And he asked him, What is thy name? And He answered, *My name is Legion*, for we are many¹."—Again, consider the passage, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none²," &c. and in like manner, the account of the damsel who was "possessed of a spirit of divination," or "Python," that is of a heathen god, in Acts xvi.; and in connexion with this, St. Paul's assertion "that the things which the Gentiles sacrifice, they sacrifice to devils and not to God³," and this as being so literally true that he deduces a practical conclusion from it. "I would not that ye should have fellowship with devils." But, as regards this instance, one is not at all driven to conjecture,

¹ Mark v. 9

² Matt. xii. 43.

³ 1 Cor. x. 20.

but one knows it is really the case, that they who allow themselves to treat the inspired text freely, *do* at once explain away, or refuse to admit its accounts of this mysterious interference of evil spirits in the affairs of men. Let those see to it, who call the Fathers credulous for recording similar narratives. If they find fault with the evidence, that is an intelligible objection ; but the common way with objectors is at once and before examination to charge on the narrators of such accounts childish superstition and credulity.

2. If we were not used to the narrative, I conceive we should be very unwilling to receive the account of the serpent speaking to Eve, or its being inhabited by an evil spirit ; or, again, of the devils being sent into the swine. We should scoff at such narratives, as fanciful and extravagant. Let us only suppose that instead of being found in Scripture, they were found in some legend of the middle ages ; should we merely ask for evidence, or merely assume that there was none ? Should we think that it was a case of evidence one way or the other ? Should we not rather say, " This is intrinsically incredible ? it supersedes the necessity of examining into evidence, it decides the case." Should we allow the strangeness of the narrative merely to act as suspending our belief, and throwing the burden of proof on the other side, or should we not rather suffer it to settle the question for us ? Again, should we have felt less distrust in the history of Balaam's ass speaking ? Should we have been reconciled to the account of the HOLY GHOST appearing in a bodily shape, and that apparently the shape of an irrational animal, a dove ? And, again, though we might bear the figure of calling our SAVIOUR a lamb, if but once adopted, as if to show that it was the antitype of the Jewish sacrifices, yet, unless we were used to it, would there not be something repugnant to our present habits of mind in calling again and again our SAVIOUR by the name of a brute animal ? Unless we were used to it, I conceive it would hurt and offend us much, to read of " glory and honour " being ascribed to Him that sitteth upon the Throne and to the Lamb, as being a sort of idolatry, or at least an unadvised way of speaking. It seems to do too much honour to an inferior creature, and to dishonour

CHRIST. You will see this, by trying to substitute any other animal however mild and gentle. It is said that one difficulty in translating the New Testament into some oriental languages actually is, that the word in them for Lamb does not carry with it the associations which it does in languages which have had their birth in Christianity. Now we have a remarkable parallel to this in the impression produced by another figure, which was in use in primitive times, when expressed in our own language. The ancients formed an acrostic upon our LORD'S Greek titles as the SON OF GOD, the SAVIOUR of men, and in consequence called Him from the first letters $\iota\chi\theta\upsilon\varsigma$ or "fish." Hear how a late English writer speaks of it, "This contemptible and disgusting quibble originated in certain verses of one of the pseudo-sibyls. . . . I know of no figure which so revoltingly degrades the person of the SON OF GOD¹." Such as this is the nature of the comment made in the farther east on the sacred image of the Lamb. The two objectors may settle it with each other.—But without reference to such peculiar associations which vary with place and person, there is in pure reason a strangeness perhaps in God's allowing symbols at all; and, again, a greater strangeness in His taking a brute animal as the name of His Son, and bidding us ascribe praise to it. Now it does not matter, whether we take all these instances separate or together. Separate, they are strange enough; put them together, you have a law of God's dealings, which accounts indeed for each separate instance; but, as being a law, it is at least not less strange that the brute creation should have so close a connexion with God's spiritual and heavenly kingdom. Here, moreover, it is in place to make mention of the "four beasts" spoken of in the Revelations as being before God's throne. Translate the word "living thing," as you may do, yet the circumstance is not less startling. They were respectively like a lion, calf, man, and eagle. To this may be added the figure of the Cherubim in the Jewish law, which is said to have been a symbol made up of limbs of the same animals. Is it not strange that Angels should be represented under brute images?

¹ Osburn on the Early Fathers, p. 85.

Consider then, if God has thus made use or allowed of brutes in fact and in His teaching, as real instruments and as symbols of spiritual things, what is there strange antecedently in supposing He makes use of the inanimate creation also? If Balaam's ass instructed Balaam, what is there fairly to startle us in the Church's doctrine, that the water of Baptism cleanses from sin, that eating the consecrated Bread is eating His Body, or that oil may be blessed for spiritual purposes, as is still done in our Church in the case of a coronation? Of this I feel sure, that those who consider the doctrines of the Church incredible, will soon, if they turn their thoughts steadily that way, feel a difficulty in the serpent that tempted Eve and the ass that admonished Balaam.

3. We cannot, it seems, believe that water applied to the body really is God's instrument in cleansing the soul from sin; do we believe that at Bethesda, an Angel gave the pool a miraculous power? What God has done once, He may do again; that is, there is no antecedent improbability in His connecting real personal benefits to us with arbitrary outward means. Again, what should we say, unless we were familiarised to it, to the story of Naaman bathing seven times in the Jordan? or rather to the whole system of mystical signs;—the tree which Moses cast into the waters to sweeten them; Elisha's throwing meal into the pot of poisonous herbs; and our SAVIOUR's breathing, making clay, and the like? Indeed, is not the whole of the Bible, Old and New Testament, engaged in a system of outward signs with hidden realities under them, which is only *continued* in the Church's doctrine? Is it not certain then that those who stumble at the later as incredible, will stumble at the former too, as soon as they learn just so much irreverence as to originate objections as well as to receive them? I cannot doubt that unless we were used to the Sacraments, we should be objecting not only to the notion of their conveying virtue, but to their observance altogether, viewed as mere badges and memorials. They would be called Eastern, suited to a people of warm imagination, suited to the religion of other times, but too symbolical, poetical, or (as some might presume to say) theatrical for us; that there was something

far more plain, solid, sensible, practical, and edifying, in a sermon, or an open profession, or a prayer.

4. Consider the accounts of virtue going out of our Lord, and that, in the case of the woman with the issue of blood, as it were by a natural law, without a distinct application on His part ;—of all who touched the hem of His garment being made whole ; and further, of handkerchiefs and aprons being impregnated with healing virtue by touching St. Paul's body,—and of St. Peter's shadow being earnestly sought out, when religion was purest, and the Church's condition most like a heaven upon earth. Can we hope that these passages will not afford matter of objection to the mind, when once it has brought itself steadily to scrutinize the evidence for the inspiration of the Gospels and Acts? Will it not be obvious to say, "St. Luke was not an Apostle ; and I do not believe this account of the handkerchiefs and aprons, though I believe the Book of Acts as a whole." Next, when the mind gets bolder, it will address itself to the consideration of the account of the woman with the issue of blood. Now, it is not wonderful that she, poor ignorant woman (as men speak), in deplorable ignorance of spiritual religion (alas! that words should be so misused), dark, and superstitious,—it is not wonderful, I say, that she should expect a virtue from touching our Lord's garment ; but that she should *obtain* it by the *opus operatum* of merely touching, and again that He should even commend her faith, will be judged impossible. The notion of virtue *going out* of Him will be considered as Jewish, pagan, or philosophical. Yes ; the *outline* of the story will be believed.—the main fact, the leading idea,—not the details. It will be considered, what has been styled a "Myth." Indeed, if persons have already thought it inherently incredible that the hands of Bishop or priest should impart a power, or grace, or privilege, if they have learned to call it profane, and (as they speak) blasphemous so to teach with the early Church, how can it be less so, to consider that God gave virtue to an handkerchief, or apron, or garment, though our Lord's? What was it, after all, but a mere earthly substance, made of vegetable or animal materials? How was it more holy because He wore it? *He was holy, not it ; it*

did not gain holiness by being near Him. Nay : do they not already lay this down as a general principle, that to suppose He diffuses from His Person heavenly virtue, is a superstition ? do not they, on this ground, object to the Catholic doctrine of the Eucharist ? and on what other ground do they deny that the Blessed Virgin, whom all but heretics have ever called the Mother of God, was most holy in soul and body, from her ineffable proximity to God ? He who gave to the perishing and senseless substances of wool or cotton that grace of which it was capable, should not He rather communicate of His higher spiritual perfections to her in whose bosom He lay, or to those who now possess Him through the Sacramental means He has appointed ?

5. Unless we were used to the passage, I cannot but think that we should stumble greatly at the account of our LORD's temptation by Satan. Putting aside other considerations, dwell awhile on the thought of Satan showing "*all* the kingdoms of the world in a moment of time¹." What is meant by this ? How did he show all, and in a moment ; and if by a mere illusion, why from the top of a high mountain ?

Or again : consider the account of our SAVIOUR's bidding St. Peter catch a fish in order to find money in it, to pay tribute with. What should we say if this narrative occurred in the Apocrypha ? Should we not speak of it as an evident fiction ? and are we likely to do less whenever we have arrived at a proper pitch of unscrupulousness, and what is now-a-days called critical acumen in analysing and disposing of what we have received as divine ? Again : I conceive that the blood and water which issued from our SAVIOUR's side, particularly taken with the remarkable comment upon it in St. John's Epistle, would be disbelieved, if men were but consistent in their belief and disbelief. The miracle would have been likened to many which occur in Martyrologies, and the inspired comment would have been called obscure and fanciful, as on a par with various doctrinal interpretations in the Fathers, which carry forsooth their own condemnation with them. Again : the occurrence mentioned by St. John,

¹ Luke iv. 5.

"Then came there a voice from heaven, saying, I have both glorified it (My Name), and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered; others said, An Angel spake to him¹:" this, I conceive, would soon be looked upon as suspicious, did men once begin to examine the claims of the Canon upon our faith. Or again: to refer to the Old Testament. I conceive that the history of the Deluge, the ark, and its inhabitants, will appear to men of modern tempers more and more incredible, the longer and more minutely it is dwelt upon. Or, again, the narrative of Jonah and the whale. Once more, the following narrative will surely be condemned also, as bearing on its face evident marks of being legendary: "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe-head fell into the water; and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it²."

6. Having mentioned Elisha, I am led to say a word or two upon his character. Men of this age are full of their dread of priestcraft and priestly ambition; and they speak and feel as if the very circumstance of a person claiming obedience upon a divine authority was priestcraft and full of evil. They speak as if it was against the religious rights of man (for some such rights are supposed to be possessed by sinners, even by those who disown the doctrine of the political rights of man), as if it were essentially an usurpation for one man to claim spiritual power over another.

¹ John xii. 28, 29.

² 2 Kings vi. 1—7.

They do not ask for the voucher of his claim, for his commission, but think the claim absurd. They so speak, that any one who heard them, without knowing the Bible, would think that ALMIGHTY GOD had never given such power unto men. Now, what would such persons say to Elisha's character and conduct? Let us recount some few passages in his history, in the Second Book of Kings, and let us bear in mind what has been already observed of the character of the Books of Chronicles. When the little children out of Bethel mocked him, "he cursed them in the name of the LORD¹." This was his first act after entering on his office. Again: Jehoram, the son of Ahab, put away Baal, and walked not in the sins of his father and his mother; but because he did not put away the false worship of Jeroboam, but kept to his calves, his self-appointed priests, altars, and holy days, which he probably thought a little sin, when he was in distress, and called upon Elisha, Elisha said, "What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother²:" and went on to say, that but for the presence of good Jehoshaphat, "I would not look toward thee nor see thee." This was taking (what would now be called) a high tone. Again: the Shunammite was a great woman; he was poor. She got her husband's leave to furnish a "little chamber" for him, not in royal style, but as for a poor minister of God. It had "a bed and a table and a stool and a candlestick," and when he came that way he availed himself of it. The world would think that she was the patron, and he ought to be humble, and to know his place. But observe his language on one occasion of his lodging there. He said to his servant, "Call this Shunammite." When she came, she, the mistress of the house, "stood before him." He did not speak to her, but bade his servant speak, and then she retired; then he held a consultation with his servant, and then he called her again, and "she stood in the door:" then he promised her a son. Again: Naaman was angered that Elisha did not show him due respect: he only sent him a message, and bade him wash and be clean. Afterwards we find him interpos-

¹ 2 Kings ii. 23.² Ib. iii. 13.

ing in political matters in Israel and Syria. Now, it is not to the purpose to account for all this, by saying he worked miracles. Are miracles necessary for being a minister of God? Are miracles the only way in which a claim can be recognised? Is a man the higher minister, the more miracles he does? Are we to honour only those who minister temporal miracles, and to be content to eat and be filled with the loaves and fishes? Are there no higher miracles than visible ones? John the Baptist did no miracles, yet he too claimed, and gained, the obedience of the Jews. Miracles *prove* a man to be God's minister, they do not *make* him God's minister. No matter how a man is proved to come from God, if he comes from God. If CHRIST is with His ministers, according to His promise, even to the end of the world, so that he that despiseth them despiseth Him, then, though they do no miracles, they are in office as great as Elisha. And if Baptism be the cleansing and quickening of the dead soul, to say nothing of the Lord's Supper, they do work miracles. If God's ministers are then only to be honoured when we *see* that they work miracles, where is place for faith? Are we not under a dispensation of faith, not of sight? Was Elisha great because he was seen to work miracles, or because he could, and did, work them? Is God's minister a proud priest now, for acting as if he came from God, if He *does* come from Him? Yet men of this generation, without inquiring into his claims, would most undoubtedly call him impostor and tyrant, proud, arrogant, profane, and Antichristian, nay, Antichrist himself, if he, a Christian minister, assume one-tenth part of Elisha's state. Yes, Antichrist;—"If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

7. St. John the Baptist's character, I am persuaded, would startle most people, if they were not used to Scripture; and when men begin to doubt about the integrity of Scripture, it will be turned against the authenticity or the authority of the particular passages which relate to it. Let us realize to ourselves a man living on locusts and wild honey, and with a hair shirt on,

¹ Matt. x. 25.

bound by a leathern girdle. Our LORD indeed bids us avoid *outward* show, and therefore the ostentation of such austerity would be wrong now, of course. But what is there to show that the thing itself would be wrong, if a person were moved to do it? Does not our SAVIOUR expressly say, with reference to the austerities of St. John's disciples, that after His departure His disciples shall resemble them,—“then shall they fast?” Yet, I suppose, most persons would cry out now, against the very semblance of the Baptist's life; and why? Those who gave a reason would perhaps call it Jewish. Yet what had St. John to do with the Jews, whose religion was one of joyousness and feasting, not of austerity, and that by divine permission? Surely the same feeling which would make men condemn an austere life now, if individuals attempted it, which make them, when they read of such instances in the early Church, condemn them, would lead the same parties to condemn it in St. John, were they not bound by religious considerations; and, therefore, I say, if ever the time comes that men begin to inquire into the divinity of the separate parts of Scripture, as they do now scrutinize the separate parts of the Church system, they will no longer be able to acquiesce in St. John's character and conduct as simply right and religious.

8. I conceive that under the same circumstances men will begin to be offended at the passage in the Revelation, which speaks of the “*number* of the beast.” Indeed, it is probable that they will reject the Book of Revelation altogether, not sympathising in the severe tone of doctrine which runs through it. Again: there is something very surprising in the importance attached to the Name of God and CHRIST in Scripture. The Name of JESUS is said to work cures and frighten away devils. I anticipate that this doctrine will become a stone of stumbling to those who set themselves to inquire into the trustworthiness of the separate parts of Scripture. For instance, the narrative of St. Peter's cure of the impotent man, in the early chapters of the Acts:—first, “Silver and gold,” he says, “have I none; but such as I have, give I thee; In the *Name* of JESUS CHRIST of Nazareth, rise up and walk.” Then, “And His *Name* through faith

in his *Name* hath made this man strong." Then the question "By what power, or by what *name*, have ye done this?" Then the answer, "By the *Name* of JESUS CHRIST of Nazareth. . . . even by *It* doth this man now stand here before you whole. . . . there is none other *Name* under heaven given among men whereby we must be saved." Then the threat, that the apostles should not "speak at all, nor teach in the *Name* of JESUS." Lastly, their prayer that God would grant "that signs and wonders might be done by the *Name* of His Holy Child JESUS." In connection with which must be considered St. Paul's declaration, "that at the *Name* of JESUS every knee should bow¹." Again: I conceive that the circumstances of the visitation of the Blessed Virgin to Elizabeth would startle us considerably, if we lost our faith in Scripture. Again: can we doubt but that the account of CHRIST'S *ascending* into heaven will not be received by the science of this age, when it is carefully considered what is implied in it? Where is heaven? Beyond all the stars? If so, it would take years for any natural body to get there. We say, that with God all things are possible. But this age, wise in its own eyes, has already decided the contrary, in maintaining, as it does, that He who virtually annihilated the distance between earth and heaven on His Son's ascension, cannot annihilate it in the celebration of the Holy Communion, so as to make us present with Him, though He be on God's right hand in heaven.

9. Lastly, I will mention together a number of doctrinal passages, which, though in Scripture, they who deny that the Fathers contain the pure Gospel, hardly would consider parts of it, if they were but consistent in their free speculations. Such are St. Paul's spiritualizing the history of Sarah and Hagar; his statement of the fire trying every man's work in the day of judgment; his declaring that women must have their heads covered in church, "because of the Angels;" his charging Timothy "before the elect Angels;" his calling the Church "the pillar and ground of the Truth;" the tone of his observations on celi-

¹ Acts iii. iv. Phil. ii. 10.

bacy, which certainly, if written by any of the Fathers, would in this age have been cited in proof of "the mystery of iniquity" (by which they mean Romanism) "already working" in an early age; St. John's remarkable agreement with him in the same tone in a passage in the Revelations, not to say our SAVIOUR's; our SAVIOUR's account of the sin against the HOLY GHOST, viewed in connection with St. Paul's warning against falling away, after being enlightened, and St. John's notice of a sin which is unto death—(this would be considered opposed to the free grace of the Gospel); our LORD's strong words about the arduousness of a rich man's getting to heaven; what He says about binding and loosing; about a certain kind of evil spirit going out only by fasting and prayer; His command to turn the left cheek to him who smites the right; St. Peter's saying that we are partakers of a divine nature; and what he says about CHRIST's going and preaching to the spirits in prison; St. Matthew's account of the star which guided the wise men to Bethlehem; St. Paul's statement, that a woman is saved through childbearing; St. John's directions how to treat those who hold not "the doctrine of CHRIST;"—these and a multitude of other passages would be adduced, not to prove that Christianity was not true, or that CHRIST was not the SON of GOD, or the Bible not inspired, or not on the *whole* genuine and authentic, but that every part of it was not *equally* divine; that portions, books, particularly of the Old Testament, were not so; that we must use our own judgment. Nay, as time went on, perhaps it would be said that the Old Testament altogether was not inspired, only the New,—nay, perhaps only parts of the New, not certain books which were for a time doubted in some ancient Churches, or not the Gospels according to St. Mark and St. Luke, and the Acts, because not the writing of Apostles, or not St. Paul's reasonings, only his conclusions. Next, it would be said, that no reliance can safely be placed on single texts; and so men would proceed, giving up first one thing, then another, till it would become a question what they gained of any kind, what they considered they gained from Christianity as a definite revelation or a direct benefit. They would come to consider its publication mainly as an historical event occurring eigh-

teen hundred years since, which modified or altered the course of human thought and society, and thereby altered what would otherwise have been our state ; as something infused into an existing mass, and influencing us in the improved tone of the institutions in which we find ourselves, rather than as independent, substantive, and one, specially divine in its origin, and directly acting upon us. This is what the Age is coming to, and I wish it observed. We know it denies the existence of the Church as a divine institution : it denies that Christianity has been cast into any particular social mould. Well : but this, I say, is not all ; it is rapidly tending to deny the existence of any *system* of Christianity either, any creed, doctrine, philosophy, or by whatever other name we designate it. Hitherto it has been usual, indeed, to give up the Church, and to speak only of the covenant, religion, creed, matter, or system of the Gospel ; to consider the Gospel as a sort of literature or philosophy, open for all to take and appropriate, not confined to any set of men, yet still a real, existing system of religion. This has been the approved line of opinion in the world for the last hundred and fifty years ; but now a further step is about to be taken. The view henceforth is to be, that Christianity does not exist in documents, any more than in institutions ; in other words, the Bible will be given up as well as the Church. It will be said that the benefit which Christianity has done to the world, and which its Divine Author meant it should do, was to give an impulse to society, to infuse a spirit, to direct, control, purify, enlighten the mass of human thought and action, but not to be a separate and definite something, whether doctrine or association, existing objectively, integral, and with an identity, and for ever, and with a claim upon our homage and obedience. And all this fearfully coincides with the symptoms in other directions of the spread of a Pantheistic spirit, the religion that is of beauty, imagination, and philosophy, without constraint moral or intellectual, a religion speculative and self-indulgent. Pantheism, indeed, is the great deceit which awaits the Age to come¹.

¹ Vide Tract No. 83, on Antichrist, which represents another side of the development of Pantheism.

Let us then look carefully, lest we fall in with the evil tendencies of the times in which our lot is cast. God has revealed Himself to us, that we might believe: surely His revelation is something great and important. He who made it, meant it to be a blessing even to the end of the world: this is true, if any part of Scripture is true. From beginning to end, Scripture implies that God has spoken, and that it is right, our duty, our interest, our safety to believe. Whether, then, we have in our hands the means of exactly proving this or that part of Scripture to be genuine or not, whether we have in our hands the complete proofs of all the Church doctrines, we are more sure that implicit belief in something is our duty, than that it is not our duty to believe those doctrines and that Scripture as we have received them. If our choice lies between accepting all and rejecting all, which I consider it does when persons are consistent, no man can hesitate which alternative is to be taken. So far then every one of us may say, "Our FATHER which is in heaven gave the world a revelation in CHRIST; we are baptized into His name. He wills us to believe, *because* He has given us a revelation. He who wills us to believe *must* have given us an object to believe. Whether I can prove this or that part to my satisfaction, yet, since I can prove all in a certain way, and cannot separate part from part for certain, I cannot be wrong in taking the whole. I am sure that, if there be error, which I have yet to learn, it must be, not in principles, but in mere matters of detail. If there be corruption or human addition in what comes to me, it must be in little matters, not in great. On the whole, I *must* have God's revelation, and in what I see before me, with whatever incidental errors. I am sure, on the other hand, that the way which the age takes cannot be right, for it tends to destroy revelation altogether. Whether this or that doctrine, this or that book of Scripture is fully proveable or not, that line of objection to them cannot be right, which when pursued destroys Church, Creed, Bible altogether,—which obliterates the very Name of CHRIST from the world. It is then God's will, under my circumstances, that I should believe what, in the way of Providence, has been put before me to believe. God

will not deceive me. I can trust Him. Either every part of the system is pure truth, or, if this or that be an addition, He will (I humbly trust and believe) make such addition harmless to my soul, if I thus throw myself on His mercy with a free and confiding spirit. Doubt is misery and sin, but belief has received CHRIST's blessing."

This is the reflection which I recommend to all, so far as ~~they~~ have not the means of examining the evidences for the Church, Creed, and Canon of Scripture; but I must not be supposed to imply, because I have so put the matter, that those who have the means will not find abundant evidence for the ~~divinity~~ of all three.

LECTURE VIII.

DIFFICULTIES OF JEWISH AND CHRISTIAN FAITH
COMPARED.

I HAVE been engaged in the last two Lectures in showing that the Canon of Scripture rests on no other foundation than the Catholic doctrines, that those who dispute the latter should, if they were consistent,—will, when they learn to be consistent,—dispute the former ; that in both cases we believe, mainly, because the Church of the fourth and fifth centuries unanimously believed, and that we have at this moment to defend our belief in the Catholic doctrines merely because they come first, are the first object of attack ; and that if we were not defending our belief in them, we should at this very time be defending our belief in the Canon. Let no one then hope for peace in this day ; let no one attempt to purchase it by concession ;—vain indeed would be that concession. Give up the Catholic doctrines, and what do you gain ? an attack upon the Canon, with (to say the least) the *same* disadvantages on your part, or rather, in fact, with much greater ; for the circumstance that you have already given up the Doctrines as insufficiently evidenced in primitive times, will be an urgent call on you, in consistency, to give up the Canon too. And besides, the Church doctrines may also be proved from Scripture, but no one can say that the Canon of Scripture itself can be proved to be a Canon from Scripture ; no one can say, that Scripture any where enumerates all the books of which it is composed, and puts its seal upon them ever so indirectly, even if it might allowably bear witness to itself.

But here, before proceeding to make some reflections on the state of the case, I will make one explanation and notice one objection. In the first place, then, I must explain myself, when I say that we depend for the Canon and Creed upon the fourth and fifth centuries. We depend upon them thus : As to Scrip-

ture, former centuries do not speak distinctly, frequently, or unanimously, except of some chief books, as the Gospels; but we see in them, as we believe, an ever-growing tendency and approximation to that full agreement which we find in the fifth. The testimony given at the latter date is the limit to which all that has been before said converges. For instance, it is commonly said *exceptio probat regulam*; when we have reason to think, that a writer or an age *would* have witnessed so and so, *but for* this or that, and that this or that were mere accidents of his position, then he or it may be said to *tend towards* such testimony. In this way the first centuries tend towards the fifth. Viewing the matter as one of moral evidence, we seem to see in the testimony of the fifth the very testimony which every preceding century gave, accidents excepted, such as the present loss of documents once extant, or the then existing misconceptions which want of intercourse between the Churches occasioned. The fifth century acts as a comment on the obscure text of the centuries before it, and brings out a meaning, which with the help of the comment any candid person sees really to be theirs. And in the same way as regards the Catholic creed, though there is not so much to explain and account for. Not so much, for no one, I suppose, will deny that in the Fathers of the fourth century it is as fully developed, and as unanimously adopted as it can be in the fifth; and, again, there had been no considerable doubts about any of its doctrines previously, as there were about the Epistle to the Hebrews or the Apocalypse: or if any, they were started by individuals, as Origen's about eternal punishment, not by Churches,—or at once condemned by the general Church, as in the case of heresies,—or not about any primary doctrine, such as the Incarnation or Atonement; and all this in spite of that want of free intercourse which occasioned doubts about portions of the Canon. Yet, in both cases, we have at first an *inequality* in the evidence, for what was afterwards universally received as divine;—the doctrines of the Holy Trinity and of Episcopacy, and, again, the four Gospels being generally witnessed from the first; but certain other doctrines being at first rather practised and assumed, than insisted on, as the necessity

of infant baptism, and certain books, as the Epistle to the Hebrews and the Apocalypse, doubted or not admitted in particular countries. And as the unanimity of the fifth century as regards the Canon clears up and overcomes all previous differences, so the abundance of the fourth as to the Creed interprets, develops, and combines all that is recondite or partial in previous centuries as to doctrine, acting similarly as a comment, not, indeed, as in the case of the Canon, upon a perplexed and disordered, but upon a concise text. In both cases, the after centuries contain but the termination of the testimony of the foregoing.

So much in explanation; the objection I have to notice is this. It is said, that the Fathers might indeed bear witness to a *document*, such as the books of Scripture are, and yet not be good witnesses to a *doctrine*, which is, after all, but an opinion. A document or book is something external to the mind; it is an object that any one can point at, and if a person about two or three hundred years after CHRIST, said, "This book of the New Testament has been accounted sacred ever since it was written," he could be as sure of what he said, as we are at the present day, that the particular Church we now use was built at a certain date, or that the date in the title-page of a certain printed book is to be trusted. On the other hand, it is said, a doctrine does not exist except in the mind of this or that person, it is not a thing you can point at, it is not a something which two persons see at once,—it is an *opinion*; and every one has *his own* opinion. I have an opinion, you have an opinion;—if on comparing notes we think we agree, we call it the same opinion, but it is not the same really, only called the same because similar; and, in fact, probably no two such opinions really do coincide in all points. Every one describes and colours from his own mind. No one then can bear witness to a doctrine being ancient. Strictly speaking, that which he contemplates, witnesses, speaks about, began with himself, it is a birth of his own mind. He may, indeed, have caught it from another, but it is not the same as another man's doctrine, unless one flame is the same as a second kindled from it; and as flame communicated from phosphorus to sulphur, from sulphur to wood, from wood to coal, from coal

to charcoal, burns variously, so, true as it may be that certain
 * doctrines originated in the Apostles, it does not follow that the particular form in which we possess them, originated with the Apostles also. Such is the objection ; that the Fathers, if honest men, may be credible witnesses of facts, but not, however honest, witnesses to doctrines.

It admits of many answers :—I will mention two.

1. It does not rescue the Canon from the difficulties of its own evidence, which is its professed object ; for it is undeniable, that there are books of Scripture, which in the first centuries particular Fathers, nay, particular Churches did not receive. What is the good of contrasting testimony to facts with testimony to opinions, when we have not, in the case of the Canon, that clear testimony to the fact which the objection supposes ? The first Fathers, in the midst of the persecutions, had not, as I have said, the time and opportunity to ascertain always what was inspired and what was not ; and since nothing but an agreement of many, of different countries, will prove to us what the Canon is, we must betake ourselves, of necessity, to the fourth and fifth centuries, to those centuries which did hold those very doctrines, which, it seems, are to be rejected as superstitions and corruptions. But if the Church then was in that miserable state of superstition, or rather popery, which belief in those doctrines is supposed to imply, then, I must contend, that blind bigotry and ignorance were not fit judges of what was inspired and what was not. I will not trust the judgment of a worldly-minded partizan, or a crafty hypocrite, or a credulous fanatic in this matter. Unless then you allow those centuries to be tolerably free from doctrinal corruptions, I conceive, you cannot use them as evidence of the canonicity of the Old and New Testament, as we have them ; but if you do consider the fourth and fifth centuries enlightened enough to decide on the Canon, I want to know *why* you call them not enlightened in doctrine ? The only reason commonly given is, that their Christianity contains many notions and many usages and rites not in Scripture, and which because not in Scripture, are to be considered, it seems, as if *against* Scripture. But this surely is no sound argument, unless it is true also that the canonicity itself of

the Old and New Testament, not being declared in Scripture, is therefore unscriptural. I consider then that the same habit of mind, whether we call it cautious or sceptical, which quarrels with the testimony for Catholic doctrine, because a doctrine is an *opinion* and not an *object*, ought also in consistency to quarrel with the testimony for the Canon, as being that of an age which on its own principles was superstitious and uncritical.

2. Granting then, that Scripture is an external object which can be appealed to and witnessed, yet it is not witnessed generally till (according to the objection in question) a blind and superstitious age, and, therefore, an age whose testimony on account of such superstition is not satisfactory. But again: the doctrines of the Church are after all not mere matters of opinion, they were not mere ideas in the mind which no one could appeal to, each individual having his own, but they were external facts, quite as much as the books of Scripture,—how so? Because they were embodied in rites and ceremonies. A usage, custom, or monument, has the same kind of identity, is in the same sense common property, and admits of a common appeal, as a book. When a writer appeals to the custom of the Sign of the Cross, or the Baptism of infants, or the Sacrifice or the Consecration of the Eucharist, or Episcopal Ordination, he is not speaking of an opinion in his mind, but of something external to it, and is as trustworthy as when he says that the Acts of the Apostles is written by St. Luke. Now such usages more or less involve the doctrines in question. Is it not implied, for instance, in the fact of priests only consecrating the Eucharist, that it is a gift which others have not? in the Eucharist being offered to God, that it is an offering? in penance being exacted of offenders, that it was right to impose it? in children being exorcised, that they are by nature children of wrath and inhabited by Satan? On the other hand, when the Fathers witness to the *inspiration* of Scripture, they are surely as much witnessing to a mere doctrine, not to the book itself, but to an opinion, as when they witness to the grace of Baptism.

Again, the Creed is a document the same in kind as Scripture, though its wording be not fixed and invariable, or its language.

It admits of being appealed to, and is appealed to by the early Fathers, as Scripture is. If Scripture was written by the Apostles, because the Fathers say so (as it is), why was not the Creed taught by the Apostles, because the Fathers say so? The Creed is no opinion in the mind, but a form of words pronounced many times a day, at every baptism, at every communion, by every member of the Church;—is it not common property as much as Scripture?

Once more; if Church doctrine is but an opinion, how is it there is such a thing as Catholic consent about it? If, in spite of its being subjective to the mind, Europe, Asia, and Africa agree together in the fourth and fifth centuries (to say nothing of earlier times), why should its subjective character create an antecedent objection to agreement as to it between the fourth century and the first?

Granting then, that external facts can be testified in a way in which opinions cannot be, yet the Church doctrines are not mere opinions, but ordinances: and though the books of Scripture themselves are an external fact, yet they are not all of them witnessed by all writers till a late age, and their canonicity and inspiration are but doctrines, and open to the objections, whatever they are, to which doctrines lie open.

And now, having said as much as is necessary on these subjects, I will make some remarks on the state of the case as I have represented it, and thus shall bring to an end the train of thought in which these Lectures have hitherto been engaged. Let us suppose it proved, then, as I consider it has been proved, that many difficulties are connected with the evidence for the Canon, that we might have clearer evidence for it than we have; and again, let us grant that there are many difficulties connected with the evidence for the Church doctrines, that they might be more clearly contained in Scripture, nay, in the extant writings of the first three centuries, than they are. This being assumed, I observe as follows:—

1. There is something very arresting and impressive in the fact, that there should be these difficulties attending the two great instruments of religious truth which we enjoy. We are all

of us taught from the Bible and from the Prayer Book : it is from these that we get our knowledge of God. We are sure they contain a doctrine which is from Him. We are sure of it ; but *how* do we know it ? We are sure the doctrine is from Him, and (I hesitate not to say) by a supernatural, divinely inspired assurance ; but *how* do we know the doctrine is from Him ? When we go to inquire into the reasons in argument, we find that the Prayer Book rests upon the Bible, and the Bible rests on testimony ; that the Church doctrines, which the Prayer Book contains, are to be gathered from Scripture, and that the books of Scripture which make up the Bible are to be gathered from history ; and further, that those doctrines might have been more clearly stated in the Bible, and the books of the Bible more clearly witnessed by Antiquity. I say, there is something very subduing in this remarkable coincidence, which cannot be accidental. We have reason to believe that God, our Maker and Governor, has spoken to us by revelation ; yet, why has He not spoken more clearly ? He has given us doctrines, which are but obscurely gathered from Scripture, and a Scripture which is but obscurely gathered from history. It is not a single fact, but a double fact ; it is a coincidence. We have two informants, and both leave room for doubt. God's ways surely are not as our ways.

2. This is the first reflection which rises in the mind on the state of the case. The second is this : that, most remarkable it is, the Jews were left in the same uncertainty about CHRIST, in which we are about His doctrine. The precept "*Search the Scriptures,*" and the commendation of the Bereans, who "*sought* the Scriptures daily," surely implies that divine truth was not on the surface of the Old Testament. We do not search for things which are before us, but for what we have lost, or have to find. The whole system of the prophecies left the Jews (even after CHRIST came) where we are, in doubt. The Sun of righteousness did not at once clear up the mists from the prophetic word. It was a dark saying to the many, after He came, as well as before. It is not to be denied that there were and are many real difficulties in the way of the Jews admitting that Jesus

'CHRIST is their Messiah. The Old Testament certainly does speak of the Messiah' as a temporal monarch, and a conqueror of this world. *We* are accustomed to say that the prophecies must be taken *spiritually*; and rightly do we say so. True: yet does not this look like an evasion, to a Jew? Is it not much more like an evasion, though it be not, than to say (what we *do* say, and rightly) that rites remain, *though* Jewish rites are done away, because *our* rites are not Jewish but spiritual, gifted with the Spirit, channels of grace? The Old Testament certainly spoke as if, when the Church expanded into all nations, yet that those nations should be inferior to the Jews, even if admitted into the Church; and so St. Peter understood it till he had the vision. Yet when the Jews complained, instead of being soothed and consoled, they were met with language such as this: "Friend, I do thee no wrong. . . . Is it not lawful for Me to do what I will with Mine own? Is thine eye evil, because I am good?" "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus¹?"—Again: why were the Jews discarded from God's election? for *keeping* to their Law. Why, this was the very thing they were *told* to do, the very thing which, if not done, was to be their ruin. Consider Moses' words: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The LORD thy God; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance²." Might they not, or rather did they not bring passages like this as an irrefragable argument against Christianity, that they were told to give up their law, that law which was the charter of their religious prosperity? Might not their case seem a *hard* one, judging by the surface of things and without reference to "the hidden man of the heart?" *We* know how to answer this objection; we say, Christianity lay *beneath* the letter; that the letter slew those who for whatever cause went

¹ Matt. xx. 13—15. Rom. ix. 20.² Deut. xxviii. 58, 59.

by it ; that when CHRIST came, He shed a light on the sacred text and brought out its secret meaning. Now, is not this just the case I have been stating, as regards Catholic doctrines, or rather a much stronger case ? The doctrines of the Church are not hidden so deep in the New Testament as the Gospel doctrines are hidden in the Old ; but they are hidden ; and I am persuaded that were men but consistent, who oppose the Church doctrines as being unscriptural, they would vindicate the Jews for rejecting the Gospel. Much might be said on this subject : I will but add, by way of specimen, how such interpretations as our LORD's of " I am the God of Abraham," &c. would startle and offend reasoning men. Is it not much further from the literal force of the words than the doctrine of the Apostolical Succession, from the words, " I am with you alway, even unto the end of the world ?" In the one case we argue, " Therefore, the Apostles are in one sense *now* on earth, because CHRIST says, ' with *you alway* ;' " in the other, CHRIST Himself argues, " therefore in one sense the bodies of the patriarchs are still alive ; for God calls Himself *their* God." We say, " therefore the Apostles live in their successors." CHRIST implies, " therefore the body never died, therefore it will rise again." His own divine mouth shows us that doctrines may be in Scripture, though they require a multitude of links to draw them thence. It must be added that the Sadducees *did* profess (what they would call) a plain and simple creed ; they recurred to Moses and went by Moses, and rejected at least all additions to what was on the surface of Moses' writings, and thus they rejected what really was in Moses, though not on the surface. They denied the resurrection ; they had no idea that it was contained in the books of Moses.

Here, then, is another singular instance of the same procedure on the part of Divine Providence. That Gospel, which was to be " the glory of His people Israel ¹," was a stumbling-block to them, as for other reasons, so especially *because* it was not on the *surface* of the Old Testament. And all the compas-

¹ Luke ii. 32.

sion (if I may use the word) they received from the Apostles for their perplexity was, "because they *knew* Him not, nor yet the voice of the Prophets which are read every Sabbath day, they have fulfilled them in condemning Him¹." Or again: "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand²," &c. Or when the Apostles are mildest: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh;" or, "I bear them record that they have a zeal of God, but not according to knowledge³." And it is remarkable that the record of their anxiety is preserved to us; an anxiety which many of us would call just and rational, many would pity, but which the inspired writers treat with a sort of indignation and severity. "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt⁴?" or more literally, "How long dost Thou keep our soul in suspense? If thou be the CHRIST, *tell us plainly*." CHRIST answers by referring to His works, and by declaring that His sheep *do* hear and know Him, and follow Him. If any one will seriously consider the intercourse with our LORD and the Pharisees, he will see that, not denying their immorality and miserable pride, yet that they had just reason to complain (as men now speak) that the Gospel was not preached to them, that the Truth was not placed before them clearly and fully and uncompromisingly and intelligibly and logically, that they were bid to believe on weak arguments and fanciful deductions.

This then, I say, is certainly a most striking coincidence in addition. Whatever perplexity any of us may feel about the evidence of Scripture or of Church doctrine, we see it is what is represented in Scripture as the lot of the Jews too; and this circumstance, while it shows that it is a sort of law of God's pro-

¹ Acts xiii. 27.

² Ib. xxviii. 25, 26.

³ Rom. ix. 2, 3; x. 2.

⁴ John x. 24.

vidence¹, and so affords an additional evidence of the truth of the revealed system by its harmony, also serves to quiet and console, and moreover to awe and warn us. Doubt and difficulty, as regards evidence, seems our lot; the simple question is, What is our duty under it? Difficulty is our lot, as far as we take on ourselves to inquire; the multitude are not able to inquire, and ~~escape~~ the trial; but when men inquire, this trial at once comes upon them. And surely we may use the parable of the Talents to discover what our duty is under the trial. Do not those who refuse to go by the hints and probable meaning of Scripture hide their talent in a napkin? and will they be excused?

3. Now, in connexion with what has been said, observe the singular coincidence, or rather appositeness of what Scripture enjoins about going by *faith* in religious matters. The difficulties which exist in the evidence give a deep meaning to the exhortation. Scripture is quite aware of the difficulties. Objections can be brought against its own inspiration, its canonicity, against revealed doctrines, as in the case of the Jews against the Messiahship of Jesus Christ. It knows them all: it has provided against them, by recognizing them. It says, "Believe," because it knows that, unless we believe, there is no means of divine knowledge. If we will doubt, that is, if we will not allow evidence to be sufficient which merely results in a balance on the side of revelation; if we will determine that no evidence is enough to prove revealed doctrine but what is overpowering; if we will not go by evidence in which there are (so to say) three chances for revelation and only two against, we cannot be Christians; we shall miss Christ either in His inspired Scriptures, or in His doctrines, or in His ordinances.

To conclude: our difficulty and its religious solution is contained in the sixth chapter of St. John. After our Lord had declared what all who heard seemed to feel to be a hard doctrine, some in offence and disgust left Him. Our Lord said to the

¹ For the reasons of this indirect mode of teaching, the reader is referred to Tract 80.

Twelve most tenderly, "Will ye also go away?" St. Peter promptly answered, No: but observe on what ground he put it: "LORD, to *whom* shall we go?" He did not bring forward evidences of our LORD's mission, though he knew of such. He knew of such in abundance, in the miracles that He did: but still questions might be raised about the miracles of others, such as Simon the sorcerer, or of vagabond Jews, or about the force of the evidence from miracles itself. This was not the evidence on which he rested, but this,—that if CHRIST was not to be trusted, there was nothing in the world to be trusted; and this was a conclusion repugnant both to his reason and his heart. He had within him ideas of greatness and goodness, holiness and eternity,—he had a love of them,—he had an instinctive hope and longing after their possession. Nothing could convince him that this unknown good was a dream. Eternal life was the object which his soul, as far as it had learned to realize and express its wishes, supremely longed for. In CHRIST he found what he wanted. He says, "LORD, to whom *shall* we go?" implying he must go somewhere. CHRIST had asked, "Will ye also go *away*?" He only spoke of leaving *Him*; but in St. Peter's thought to leave Him was to go somewhere else. He only thought of leaving Him *by* taking another god. That negative state of neither believing nor disbelieving, neither acting this way nor that, which is so much in esteem now, did not occur to his mind as possible. The fervent Apostle knew not what scepticism was. With him, his course was at best but a *choice of difficulties*, of difficulties perhaps, but still a choice. He knew of no course without a choice,—choice he must make. Somewhither he must go: whither else? If CHRIST could deceive him, to whom should he go? His ways might be dark, His words often perplexing, but still he found in Him what he found nowhere else,—amid difficulties a realization of his inward longing. "Thou hast the words of eternal life." So far he saw. He might have misgivings at times; he might have permanent and in themselves insuperable objections; still, in spite of such objections, in spite of the assaults of unbelief, on the whole, he saw that in CHRIST which was positive, real, and satisfying. He saw it nowhere

else. "Thou," he says, "hast the words of eternal life; and we have believed and have known that thou art the CHRIST, the SON of the Living God." As if he said, "We will stand by what we believed and knew yesterday,—what we believed and knew the day before. A sudden gust of new doctrines, a sudden inroad of new perplexities shall not unsettle us. We have believed, we have known: we cannot collect together all the evidence, but this is the abiding impression on our minds. We feel that it is better, safer, truer, pleasanter, more blessed to cling to Thy feet, O merciful SAVIOUR, than to leave Thee. Thou *canst* not deceive us; it is impossible. We will hope in Thee against hope, and believe in Thee against doubt, and obey Thee in spite of gloom."

Now, what are the feelings I have described but the love of CHRIST? Thus love is the parent of faith. We believe in things we see not, from love of them: if we did not love, we should not believe. Faith is reliance on the word of another; the word of another is in itself a faint evidence compared with that of sight or reason. It is influential only when we cannot do without it. We cannot do without it, when it is our informant about things which we cannot do without. Things we cannot do without, are things which we desire. They who feel they cannot do without the next world, go by faith (not that sight would not be better), because they have no other means of knowledge to go by. "To whom shall they go?" If they will not believe the word preached to them, what other access have they to the next world? Love of GOD led St. Peter to follow CHRIST, and love of GOD and CHRIST leads men now to love and follow the Church.

Let us then say, If we give up the Gospel, as we have received it, in the Church, to whom shall we go? It has the words of eternal life in it: where else are they to be found? Is there any other religion to choose but that of the Church? Shall we go to Mahometanism or Paganism? But we may seek some heresy or sect: true, we may: but why are they more sure? are they not a part, while the Church is the whole? Why is the part true, if the whole is not? Why is not that evidence

trustworthy for the whole, which is trustworthy for a part? Sec-
 taries commonly give up the Church's doctrines, and go by the
 Church's Bible; but if the doctrines cannot be proved true, nei-
 ther can the Bible: they stand or fall together. If we begin,
 we must soon make an end. On what consistent principle can
 I give up part and keep the rest? No: I see a great Work be-
 fore me, professing to be the work of that God whose being and
 attributes I feel within me to be real. Why should not this
 great sight be,—what it professes to be,—His presence? *Why*
 should not the Church be divine? The burden of proof surely
 is on the other side. I will accept her doctrines, and her rites,
 and her Bible,—not one and not the other, but all,—till I have
 clear proof that she is mistaken. It is, I feel, God's will that I
 should do so; and besides, I love these her possessions,—I love
 her Bible, her doctrines, and her rites, and *therefore* I BELIEVE.

END OF THE FIRST PART OF THESE LECTURES.

*These Tracts are continued in Numbers, and sold at the price
 of 2d. for each sheet, or 7s. for 50 copies.*

LONDON: PRINTED FOR J. G. & F. RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1838.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

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**INDICATIONS OF A SUPERINTENDING PROVIDENCE
IN THE PRESERVATION OF THE PRAYER BOOK
AND IN THE CHANGES WHICH IT HAS UNDER-
GONE.**

PART I.

EXPRESSIONS OF REPENTANCE INTRODUCED INTO OUR LITURGY.

1. Whether a Divine purpose be ascertainable.
2. Such an enquiry particularly necessary at present.
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PART I.

EXPRESSIONS OF REPENTANCE INTRODUCED INTO OUR LITURGY.

1. *Whether a Divine purpose be ascertainable.*

THE expression used by the Parliament of that day, respecting the first Book of king Edward, was, that it had been done "by the aid of the HOLY GHOST with mutual agreement." Such we may suppose was as it were the echo of God's voice in His Church, and that in these words that assembly, then perhaps to be considered Catholic, prophesied, though, in so doing, they like Caiaphas of old knew not the full meaning of their words. But these we may adopt in their amplest signification, nothing doubting but that, by the superintending care of CHRIST in His Church, there has been in that, and other circumstances of change, a controlling Power beyond the reach of man's wisdom; provisions against future evils in the dark womb of time, and adaptations to the existing condition of the Church, beyond what entered into the thoughts of those concerned.

The object of the present enquiry is to ascertain whether, after the lapse of time, we may not obtain some slight clue to the object of such dispensations; whether there are not discernible some remarkable indications of such a *presiding* Hand, not only controlling the tide of popular changes which have come over the Church, so as to have preserved to us that dispensation under which we now live, but also regulating and directing those changes to meet the wants of succeeding ages.

Had these revolutions been produced by persons acting in the largeness of human wisdom, and by forethought directing their views to one great design, and that design peculiarly suitable to the wants of the Church, even in this case we should have to acknowledge that superintending Hand in which are the hearts

of men. But if this does not appear to have been the case excepting on some particular occasions, yet, notwithstanding, at one time by the aid of persons supporting the Catholic Truth, at another by that of those opposing it, at one time by the care of reverential men, at another by the passions of the inconsiderate, there may be traced the predominance of one great and overruling purpose. And if such a Providential Power, now converting and then controlling; now amalgamating, then neutralizing; in short, either by maturing or by frustrating the thoughts of men, has throughout, so far as we can discern, made all things to work to one great end, and that an end peculiarly suitable to our condition—if such be the case, then surely such an enquiry as the present may do something towards regulating the feelings with which we regard those events, and pointing out the line of conduct which our position requires.

I am aware that such an investigation demands the greatest circumspection and reverence, for although we have the promise that CHRIST shall be with His Church to the end of the world, yet therein, as in His natural Providence, “His ways are in the deep waters, and His footsteps are not known.” But if even in our lives as individuals, where we can still less comprehend in our view the lengthened bearing or end of the circumstances which encompass us, yet even in the short course of our existence on earth we may trace in past events manifest Providential leadings, and something of a design with respect to ourselves—much more may we suppose that such indications of God’s care may be discerned in the protection of His Church, where we have entire centuries through which to mark the footsteps of a Divine Governor. And if in the former case it be considered the part of wisdom and piety, in a review of our life, to divert the attention from persons and events, and thus divesting ourselves of human passions and prejudices, to acknowledge and discern the Hand of God, and to look upon apparent contingencies only as the instruments which He uses in conducting the great ends of His wisdom; in like manner also, with regard to the history and position of our Church, to turn our thoughts from man to God, is one of the best means of learning to judge and to feel correctly: in

short, we ought to be very cautious how we consider events without recognising therein His Presence.

One protest only it is necessary to make, that the argument is very distinct from that unreal eclectic system, which confounds truth, and degrades our sense of Providence, by looking on the different forms of error only as various modes of educing good under the Divine control. The cases are perfectly distinct, inasmuch as it is one thing, where God has promised to be present for our guidance, "to feel after Him, if haply we may find Him," in order to know what that guidance is; and another to acquiesce in, and reconcile ourselves to, shapes of evil, on the ground that they will ultimately redound to His glory.

2. Such an enquiry particularly necessary at present.

The consideration which is here entered upon appears to be especially necessary at the present crisis; for the more our attention is turned to the ancient Liturgies and usages, the more, I suppose, shall we be convinced that such could have come from no other source than that from which the Holy Scriptures have themselves proceeded. This thought, indeed, is familiar to most of us, from what we have retained. And impressed with this awful sense of the sanctity of the ancient forms of worship, a reverential mind will naturally shrink from the idea of their being remodelled and altered by man. And the discovery that this has been to a certain extent the case in our own Liturgy may have a tendency to impair that (I may say) filial affection and respect which is due to her from whom we have received our Spiritual birth in one Sacrament, and the bread of life in the other. And, indeed, obedience to her, as standing in the nearest of parental relations, is a part of that charity without which even the understanding of mysteries and knowledge avail not. When our thoughts revert to earlier and better times, we shall, of course, be filled with some sad reflections at the melancholy contrast, looking upon the later Church as "the second temple," and in the words of holy Herbert, "deserving tears;" or in the more sacred words in the Prophet Haggai, "Is it not in your eyes in comparison of it as nothing?" But He who spake these

words, and who now alloweth us to see this contrast, added to them, "Yet now be strong, for I am with you, saith the LORD of Hosts. According to the word that I covenanted with you, "when ye came out of Egypt, so my SPIRIT remaineth among you." It is on this promised presence of CHRIST, who hath covenanted to abide with His Church, that these observations are founded. With regard to the general principle, of course, the only question can be, whether our Church has done any thing to forfeit those promises. But this, we may confidently trust, is not the case. Strong judicial withdrawals doubtless there may have been, and withholdings of light, as indicating a threatened removal of that candlestick itself, in which the light is placed, if we repent not. But those essentials, to which the promise has been annexed, have not been forfeited, while we retain those mysteries which are "necessary to salvation;" and Divinely-commissioned stewards to convey them. And with regard to an Apostolic form of Liturgy, the Church in all ages has allowed, that, as long as the substance continues the same, circumstantial varieties are permitted to particular Churches, This, Mr. Palmer maintains, in his "*Origines Liturgicæ*," and Hooker implies the same. "No doubt," says he, "from God it hath proceeded, and by us "it must be acknowledged a work of His singular care and providence, that the Church hath evermore held a prescript form of "common prayer, although not in all things every where the same, "yet for the most part retaining still the same analogy. So that "if the Liturgies of all ancient Churches throughout the world be "compared amongst themselves, it may be easily perceived they "had all one original mould¹." So that in these things we have not forfeited the promise. And surely if the use made of the Septuagint version in the New Testament furnishes us with a Scriptural proof that this translation of the Scriptures was conducted under the control of that Spirit from which those Scriptures themselves proceeded, notwithstanding alterations made in the text, and the persons engaged in that work: in like manner may we regard even the alterations which have taken place in our

¹ B. v. c. 25. 2.

Liturgy. It may be we do not approve of the persons, or of the motives which produced them. It may be that those changes took from us a part of our ancient inheritance; yet, should we not rather say, with a religious caution, that the same Hand which has mercifully afforded us so much beyond our deserts, has in justice withdrawn such higher privileges for our unworthiness? And if we show ourselves meet to receive them by a pious use of what remains, then it may be we shall have them more fully restored. Or may they not be withholden in mercy, no less than in justice, as injurious to an age that cannot receive them but to condemnation, according to the words of a Latin hymn,—

“ Quam nos potenter allicis ?
Te, CHRISTE, quando detegis,
Te quando celas, providus
Nobis peræque consulis.”

TRANSFIG. DOM. Paria. Brev.

To recur to the reference just made to the Septuagint. If, as St. Augustin maintains¹, the same SPIRIT, which was in the Prophets when they spake, was in the translators of the Septuagint when they interpreted, expressing the same things differently, in the same manner that He does by different Prophets in Scripture, and omitting, or adding, or altering, as best suited the wisdom of His purpose; so also the omissions and additions and alterations in our own Liturgy, we may reverently trust, were ordered by the same SPIRIT under whose control the first rites of Catholic worship were ordained. For if the presence of CHRIST still continues in His Church, in what circumstances can we conceive His Divine control to be more exerted than in regulating these changes? For rituals and forms of prayer, however unimportant in human eyes, assume a very high character and value when considered as the appointed means of access from man to God; as methods of approach to Him, which He has Himself provided, and of which we are bound to make use,—for as individuals we have no choice;—as moreover objects of sacred asso-

¹ De Civitate Dei, lib. xviii. c. 43.

ciation to which the affections of good men will naturally become attached from use, and the more attached the better they are; as instruments, however mean in man's estimation, which serve as vehicles through which healing and virtue go forth from CHRIST to restore our soul's maladies; as moulds of thought and expression to those suits which, in the majestic words of Hooker¹ "the "ALMIGHTY doth there sit to hear, and angels, intermingled as "associates, attend to further."

This consideration will afford a high value and importance to many changes in themselves apparently trivial; and it must be remembered that the lessons of Divine wisdom are often written in the very smallest characters, and that it is not from single letters or syllables, but from the combination of them, when carefully put together, that those lessons are to be understood. The proof will consist more in an accumulation of a number of little detached accidents, all tending collectively to one great purport or effect, than in any signal revolutions or events. It is necessary therefore to claim a patient attention to each, and assent is only required, if the evidence for the whole appears to bear out the case. Each point may be but slight in itself, yet all these in their connections one with another may be such as to form a perceptible and distinct chain, partially indeed interrupted by clouds from our view, yet such as may be seen to extend far beyond the reach of man's contrivance, so as to show that it can be no other chain than that which is suspended from the throne of God.

3. The three divisions of the argument.

These indications of a superintending Providence will be considered in regard to three points into which the subject naturally resolves itself in its various bearings.

The first is, that these changes through a long course of time have one prevailing character, and that so deeply and so gently infused, as to prove no human intention, and so extensive as to imply a design beyond the limited range of man's foresight.

¹ B. v. c. 25. 2.

Our language that of servants.

Secondly, that they are replete with Providential remedies and warnings against those peculiar evils which have since arisen, and are likely to increase in the last days, as Scripture has foretold.

And, thirdly, that changes in the external condition of the Church, and its pervading peculiarities, harmonize with those that are internal, so as to indicate one controlling design and purpose.

In all these cases it will, I think, appear, that though in tracing historically these alterations, external circumstances were not such as we could have wished or approve, yet that notwithstanding there has resided in the Church a Divine life, a power of assimilating, and converting, and turning into nourishment, heterogeneous, and often hurtful substances. And thence it has happened that notwithstanding the worldly influences to which she has been subject, the King's Daughter, though she has passed through the fire, has been in misfortune, and is in captivity, yet, under all changes, is still "glorious within," and "her clothing" "of wrought gold."

4. That we have given us the language of servants rather than sons.

The first point which I would wish to show is, that through these alterations there runs one prevailing tendency, to put into our mouths the language of servants rather than that of sons. Now, though it may be matter of doubt, whether the Reformation was in all respects what the name imports, or whether it were brought about in general by motives of sincere repentance, yet it must be allowed that it was a call to repentance on the part of God, a call to the Church to return to her first love and repent; and that it was on the part of man a profession of repentance. Previously therefore to, and independently of, any proof, it seems not unreasonable to suppose, that as in the case of an individual, so also with the Church at large, He who sees the returning penitent afar off, and hastens to meet him, should also put those

becoming words into his mouth, by which he confesses himself to have forfeited the claim of sonship, and to be willing to be received in a lower state.

5. *The Collects.*



First of all, to turn our attention to the Collects, and the alterations made respecting them. They are indeed not many, but consist either in the entire rejection of the older, and the substitution of a new form, or in the adaptation of another old one, or else in a slight change of expression, in the process of their passing into the English form. When we compare them, as they now stand, with earlier Liturgies, and endeavour to ascertain the causes of the changes, we do not find, I think, that the rejections or alterations of the ancient prayers have taken place merely on account of "the interpolations of things false and "superstitious"¹ as is usually stated to be the case. But one thing I cannot but observe, that, whether designedly or not, these changes seem to have one drift, and bear one way, in the point alluded to, namely² this, that entire Collects, or expressions in them, which imply the privileges of the faithful, or spiritual rejoicing, as of sons, are dropped; and prayers substituted in a lower tone.

To take the first Collect in Advent. It is one newly introduced, and though it is mainly remodelled on the language of the Epistle and Gospel, Mr. Palmer gives a Latin prayer which he supposes it to resemble. The difference in the two forms consists in this—we find that in the ancient form there are the words "*who rejoice according to the flesh for the coming of Thine only begotten Son*"³." These are not in ours, but we have instead the sentence "*in the time* of this mortal life in which Thy Son JESUS CHRIST came to visit us in great humility.*"

Proceeding to Christmas-day, we find in King Edward's First

¹ See Bishop Mant's Common Prayer, on the Collects.

² "Qui de Adventu Unigeniti tui secundum carnem latantur."

Book, there was a double service for this festival, and the Collect, which was afterwards omitted, is the following :

"God, which makest us glad with the yearly remembrance of the birth of Thy only Son JESUS CHRIST : Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge."—

Compare the more subdued prayer for renewal, in the Collect we have for this day, with this one which is now omitted, or with the Collect in the Parisian Breviary, which is thus ¹ :

"O God, who hast given the bread of angels to be the food of the faithful in the fold of the Church, grant us, we pray Thee, in this present world, a foretaste of the sweetness of the heavenly joys, that, in that which is to come, Thou mayest lead us to the fulness of everlasting rewards, through the same :—"

The object of Divine wisdom, in these changes, may have been that, as "leaping for joy," and being "exceedingly glad," are commands given only, in Scripture, on occasions of external persecution and distress, such were not suited for the times of worldly prosperity which our Church was to be tempted with beyond others. But I only speak now of the fact.

In like manner take the Sunday after Ascension Day ; one cannot but at once inquire, why the former Collect for this day has not been retained ? The present Collect I can only find used as an antiphon in the Roman Breviary on this day. The Collect in the Parisian Breviary alludes to the gifts poured on the Apostles, as if still continued in the Church. That selected for our use is, that we be not left "comfortless," "*ne nos derelinquas orphanos.*"

The Collect for St. John the Baptist's day is another instance ; in the Sarum Missal and Parisian Breviary, it is ²,

¹ "Deus, qui panem Angelorum in præsepî Ecclesiæ cibum fecisti fidelium, da nobis, quæsumus, in præsentî sæculo degustare cœlestium dulcedinem gaudiorum, ut in futuro perducas nos ad satietatem æternorum præmiorum. Per eundem."

² "Deus, qui præsentem diem honorabilem nobis in beati Joannis nativitate fecisti ; da populis tuis spiritualium gratiam gaudiorum, et omnibus fidelium mentes dirige in viam salutis æternæ ; per."

"O God, who hast made this present day honourable unto us by the nativity of the blessed John, grant unto Thy people the grace of spiritual joys; and direct the minds of all the faithful unto the way of eternal salvation, through—"

Compare this with our own, of him who was *"sent to prepare the way of our SAVIOUR, by preaching of repentance, that we may follow his doctrine and life, truly repent, and patiently suffer."* There is in the Roman Missal another Collect for this day, which might be quoted, with the former, as bearing on the same point of view.

For St. Bartholomew's day the Latin form¹ begins thus—

"Almighty and everlasting God, who hast afforded unto us the reverend and holy joy of this day in the festival of Thy blessed Apostle Bartholomew;" this is altered in ours, but the latter part is the same, which it may be observed is purely practical.

Add to this, that although we have indeed on Whit-Sunday retained the ancient prayer which speaks of *"rejoicing"* in the comfort of the Spirit, yet even at this season the daily Collects, which speak of the adoption and spiritual joy, find no place in ours. Take for instance the following, which is found on Monday in Whitsun-Week in the Missals² (on Friday in the Parisian Breviary):

¹ *"Omnipotens sempiternus Deus, qui hujus diei venerandam sanctamque lætitiā in beati Bartholomæi Apostoli tui festivitāte tribuisti," &c.*

² As the Sarum and Roman Missal will be often alluded to in this treatise, it may be as well to say something concerning them. Our own Coll. Epist. and Gospel are mostly taken from the Sarum. In addition to which the Sarum has the Introit or Psalm at the commencement; the Graduale, or verses of Scripture chaunted after the Gospel; the Offertorium, or a verse from Scripture after the Epistle and the Creed, and also a Post-Communion Collect. These graduales (as they are termed) are very striking and beautiful in the Sarum Missal; they are called Graduale from being chaunted on the steps of the Pulpit (see Origines Liturgicæ, v. i. p. 308): and followed by Allelujah, except from Septuagesima to Easter, which was also usual after the Gospel. The Roman Missal, though for the most part similar to that of Sarum, has some alterations (*e. g.* for a great part of the year their Epistle is that which in the Sarum Missal and in our own Prayer Book is found to be that for the preceding week). The Roman is also marked with some apparently Popish innovations; innovations, from which the Sarum is comparatively free: for instance, besides a Collect the same as our own and that of Sarum, they have three more, one respecting the Virgin, another against the persecutors of the Church, and a third for the Pope. A

¹ "O GōD, who hast given unto Thine apostles Thy holy Spirit, "grant unto Thy people the effectual obtaining of their petition, "that upon those to whom Thou hast given faith, Thou mayest "bestow peace also; through—"

The nearest petition which we have to this is perhaps the Collect, "that what we ask faithfully we may obtain effectually; where it is to be observed that the prayer in ours is hypothetical. Several other Collects at this season in the ancient liturgies are of the same, or even higher tone than the one above translated.

This tendency, in our own Prayer Book, to bring out, as it were by accident, the more humble and practical character in these changes, may be observed in the Collect, which we have for the first Sunday after Easter. Until the Review in 1662, the Collect, which occupied this place, was that which is the "Preface" at the Communion for Easter Day, the commencement of which, it may be remembered, is this—

"But chiefly are we bound to praise Thee for the glorious "Resurrection of Thy Son JESUS CHRIST,"—and the end "who "by His death hath destroyed death, and by His rising to life "again hath restored to us everlasting life."—

A form consisting entirely of thanksgiving. Instead of this, we have on this Sunday the modern Collect before used on Easter Tuesday, as we find it in the Scotch Prayer Book, containing the supplication, "That we may so put away the leaven of "malice and wickedness, that we may serve Thee in pureness of "living and truth²."

The Collect for Ash Wednesday again, although Mr. Palmer traces the beginning of it to a Latin one in the Sarum Missal, has for its own those earnest words of penitence, "create and

curious instance of what appears unfair dealing may be mentioned, in a beautiful Post Communion Collect for the 2nd Sunday after Advent the Sarum has "*cibo potuque spiritualis alimentis*," the Roman in the same Collect omits the word "*potuque*."

¹ "Deus, qui apostolis tuis sanctum dedisti Spiritum, concede plebi tuæ piæ "petitionis effectum; ut quibus dedisti fidem largiaris et pacem; per Dominum "nostrum Jesum Christum, in unitate ejusdem Spiritus sancti, Deus."

² This was the Collect in the second service for Easter Day in Edward's First Book.

"make in us new and contrite hearts, that we, worthily lamenting
 "our sins, and acknowledging our wretchedness, may obtain of
 "Thee, the God of all mercy, perfect remission and forgiveness."

6. Verbal alterations.

Sometimes, indeed, this change in the tone and spirit of our Church is indicated in the mere alteration of a word, as in the dropping of the expression "*fidelium*;" such, for instance, is the following, in the Collect for the 4th Sunday after Easter: the Latin was "*qui fidelium mentes unius efficit voluntatis.*" This was at first literally rendered in our own, as we find it in the Scotch Prayer Book, as follows; "*who makest the minds of Thy faithful people to be of one will.*" In the Review of the Liturgy in the year 1662, this was altered to "*who alone canst order the unruly wills and affections of sinful men.*" Here a prayer for love among faithful sons becomes imperceptibly one for ordering the unruly affections of sinful mankind.

If there is any force in this omission of the word "*fidelium*," there is the same in the frequent incidental adoption of that of "*servant.*" In the Collect for the 3d Sunday in Lent the term "*humilium*;" that of "*supplicantium*," in that for the 10th after Trinity; in that of the 5th after Easter "*supplicibus tuis*;" and also in the daily Collect for grace that of "*supplices tuos*," are all rendered "*humble servants*," though the Latin is in other respects for the most part closely translated. In the 13th after Trinity the expression was "*ut ad promissiones tuas sine offensione curramus.*" It was literally preserved in the expression, "*that we running to Thy promises may be made partakers of Thy heavenly treasure*;" and in the Scotch, "*that we may so run to Thy heavenly promises that we fail not finally to attain the same.*" In 1662 the words were introduced "*that we may so faithfully serve Thee.*" And, again, in the Litany, "*O God, merciful Father*," the words "*we Thy servants*," are entirely introduced into the translation in the Collect.

The same tendency may be traced through other changes, at first sight even apparently more trifling, as where in the Collect for Ascension Day the words are inserted "*that we may thither*"

"*ascend*," in the original it is only that we may dwell in mind in heavenly places, "*mente in cœlestibus habitemus*." It will be seen, that the prayer is, as it were, from a lower station; the ancient form, that we may continue to dwell in those heavenly places to which we have already arrived by baptismal privilege; the later, that we may arise as from an inferior state. In like manner it is curious to observe, that in the Collect for the 20th Sunday after Trinity, the word "*liberis mentibus*," in both of Edward's books "*with free hearts*," becomes in the last Review¹, "*cheerfully*," where the idea of freedom is lost.

With regard to the word "*servant*," it may be said that this term is more congenial to our language, or to the sober temper of our nation; but even were it so, (and perhaps similar reasons might be found for explaining the whole effect which is here traced,) yet such remarks only refer to secondary causes, and do not touch the main argument, that there is a Providential purpose to place us in this position. Nor, indeed, can they be attributed to any puritanical influences studiously assuming the tone of humility; but the contrary. Indeed, it is curious to observe, from

¹ On this occasion, and on the previous Sunday, an allusion to the Gospel or Epistle for the day appears lost by the verbal alteration. The word "*free hearts*" seems to have a reference to those worldly hindrances and entanglements which the Gospel speaks of. In the Collect for the 19th Sunday after Trinity the words "*the working of Thy mercy*," or "*the operation of Thy mercy*," appear to refer to the miracle narrated in the Gospel for the day; it was altered at the last Review to "*Thy Holy Spirit*." It might be remarked, in many more of the Collects, that where verbal alterations have taken place in translating them from the Latin for the sake of improving the expression, that the reference to the Gospel (or the Epistle) is not so evident as it was in the original: thus on the 4th Sunday after the Epiphany the allusion to the Gospel is palpable in the Latin. And that this reference is not imaginary is evident from a similar reference on the previous and following Sundays; "*stretch forth Thy right hand, help and defend us*" in the Collect obviously alludes to "*Jesus put forth His hand and touched him*" in the Gospel for that day. On the 5th after Epiphany the word "*muniamur*" more distinctly refers to the "*enemy*" who sowed the tares, than the word "*defend*." Sometimes the reference is so much on the surface, that it is necessarily perceived, as "*the leading of a star*" on the Epiphany. On the Sexagesima Sunday there are two Latin forms which appear to refer to the Gospel, which reference is lost in the English.

Hooker, that "abjection of mind," and this very term "servility" is one of the charges which the Puritans brought against the Prayer Book. Alluding to two Collects, the one for the 12th Sunday after Trinity, and the other a prayer after the Offertory, similar to it¹, the words of Cartwright are—"This request carrieth with it still the note of the Popish servile fear, and savoureth not of that confidence and reverent familiarity that the children of God have through CHRIST with their Heavenly FATHER." And yet from the instances already adduced in this treatise, it would seem that this "note of servile fear" is one peculiarly our own, as differing from the forms of prayer which we have in common with the Church of Rome².

7. *Commencement of our Liturgy.*

This subject of the Collects must be again resumed to set forth another view which will, also, I think, do much by the way to confirm and establish the present one. Perhaps enough has been said to afford us a clue to the spirit of these changes, a spirit not appearing so much on the surface as to imply purpose in the agents, yet on enquiry so manifesting itself as clearly to indicate a secret tendency one way. With the clue thus furnished let us take up the Prayer Book.

We find on opening it that it commences in a manner perfectly different from any of the liturgical books immediately preceding it, those of Sarum, York, and Hereford, to which we may also add the First Book of Edward the Sixth. All these commence, I believe, with the LORD's Prayer, and from thence proceed to the Creed. Instead of this we have the Sentences, the Exhortation, the Confession, and the Absolution, preceding that Prayer. And all and each of these points, in the place which they hold, are so little analogous to other Liturgies, that they may be considered peculiarly characteristic of our own.

¹ The 12th Collect after Trinity was then a literal translation from the Latin. "*Ut dimittas quæ conscientia metuit, et adjicias quæ oratio non præsumit*," "giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord."

² See Hooker, b. v. c. xlvii. and note, Keble's edition.

Now, the LORD's Prayer is well known to have been always considered as especially the "Prayer of the faithful," the peculiar inheritance of sons. So much so, that in Primitive Liturgies it is supposed not to have been used openly, as their assemblies were resorted to by the Catechumens and others unbaptized, who, not having received the adoption, could not of course approach GOD as a FATHER¹. It is thought that their prayers usually began with a Psalm. This objection to the public use of the LORD's prayer was of course done away with, when the world became Christian. And it afterwards occupied the first place in the Breviaries. The position therefore that it holds with us speaks an emphatic language, as connected with the portions of the service which precede it, which are calculated to serve, as it were, for spiritual ablutions, preparatory to our being allowed to approach GOD with that filial prayer.

Each of the preceding parts of our worship is of this character. First of all, the Sentences. Fault is found with them for this very peculiarity; it is said that they go back to the Law, rather than abound in the privileges of the Gospel. They are calls to Repentance, or deep professions of Repentance throughout; three of them are from the most penitential of the Psalms (the 51st). And in fact they not only adopt the language of the Law and of the Baptist, the Preacher of Repentance, but the very words of the returning prodigal: "*I will arise, and go to my Father, and will say unto Him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy Son,*" and proceed in the same profession of humiliation, "*Enter not into judgment with Thy servant, O LORD.*"

This character (which also pervades the sentences in the Scotch Prayer Book, though they are themselves different) will appear more strongly by looking at the American Prayer Book. Though the members of that Church have adopted our prefatory sentences, yet they have prefixed three additional ones of their own, which seem quite to lose sight of this bearing on the Confession,

¹ In Edward's first Book, where the LORD's prayer preceded the Communion, it was introduced by the expression, that using it according to CHRIST's command, "*we are bold to say.*"

and are of another tone ; the first of these is, "the LORD is in His holy temple : let all the earth keep silence before Him ¹." The next from Mal. i. 11, " From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles ; and in every place incense shall be offered unto My name and a pure offering : for My name shall be great among the Heathen, saith the LORD of Hosts ;" and the third, " Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight, O LORD, my strength and my Redeemer ²."

Now these texts of Scripture in our Prayer Book are followed by the Exhortation, which, it is needless to observe, is of the same character, viz. that of a call to repentance. Indeed, how much exhortation and such appeals indicate a low and decayed state, as the natural remedies for it, will appear from the great tendency to Sermons since the Reformation. At the same time it should be observed, in the words ³ of one whose sentiments are ever to be remembered with affectionate esteem, that such passionate appeals to the feelings, as these often are, would not be so objectionable in themselves, if they were given outside the Church, and not allowed to occupy the place of Religious Worship.

We then come to the Confession. It is needless to show how deeply it is pervaded with this penitential tone. It appears new in itself, and also new in this place in the service, in which it is not supported by much authority in antiquity, excepting perhaps a passage referred to by Bishop Sparrow, and other ⁴ ritualists, from St. Basil, professing it to be their custom to begin with Confession. May we not trust that these strong words of preparatory humiliation are put into our mouths by Him who spake the same language in His Church of old, under circumstances not dissimilar to our own ? For it may be observed, that in the time of the captivity, and in the return from it, the prayers of Daniel, of Ezra, and of Nehemiah, in behalf of their people, begin with a Confession, the very words of which might be put into our mouths at the Reformation. And these Prayers of humiliation

¹ Hab. ii. 20.

² Ps. xix. 14.

³ The late Mr. Froude.

⁴ See Mr. Palmer, vol. i. p. 213. *Antiquities of the English Ritual.*

may be contrasted with that of Solomon, which commences with blessing and thanksgiving.

But there is still something wanting before we are allowed to approach God with the Christian's Prayer, and to use the language of the spirit of adoption; and this is the Absolution. A more merciful provision, than that it should have been preserved and occupied this place, can scarce be conceived.

Such a commencement therefore may prove the characteristic of our Church, as expressive of the position in which God has placed us. It might be said that these introductory parts were insertions in the 2nd Book of Edward, by the intervention of foreigners, who, having shorn and left us bare of so much that is holy and valuable, have necessarily put us into a degraded condition. But it must be remembered, that our object is to divest ourselves of the consideration of secondary agents; to drop all consideration of individuals, as such, is the peculiar privilege and duty of all true members of the Catholic Church. Such deprivations were doubtless judicial; but it may be shown hereafter, how overruling mercies blend with those judgments, frustrating the designs of men; and our purpose is to trace indications of our peculiar dispensation beyond the influences or intention of any set of persons.

8. The general tone and spirit of our Prayer Book.

The next point which may be observed, as showing the difference which pervades our own Prayer Book, is a certain spirit, which characterizes the whole tenor of it. We cannot look into Breviaries and Missals without observing their high choral tone in distinction from our own. To advert to particulars; we have the ancient *Κύριε ἐλέησον*, but have not the *Hallelujahs*; which indeed, in the solemn accents of the ancient Hebrew form, are so frequent in other Churches, that they remind one of the high evangelical promises alluded to in the Apocrypha, "The streets of Jerusalem shall be paved with beryl,—and all her streets shall say Allelujah¹." The Introitus, or Psalm introducing

¹ Tobit xiii. 12.

the Communion, we have lost. The Hosannah, at the end of the Trisagion, the Gloria Deo at the Gospel (excepting as observed by traditional use), are omitted. In king Edward's first book were the words in the Communion, "*Let us keep a joyful and holy Feast with the Lord ;*" these find no place in ours¹. But we have a penitential responsory on having broken each of the Commandments, and a peculiar prayer of humiliation as unworthy "*to gather up the crumbs under the table.*" We have indeed the Gloria in excelsis, but removed to the Post-Communion, and usually said kneeling. Add to this, that we are even to this day without Canonical Hymns, notwithstanding all efforts to obtain them ; but instead of Psalms² and Spiritual Songs, even our Thanksgiving assumes the shape, and soon falls into the language of Prayer : like them of old in a condition in some degree analogous to our own, "we sit down and weep, when we remember thee, O Sion ; as for our harps, we hang them up upon the trees that are therein." Of the few hymns which we have at the end of the version of the Psalms, one is "the humble suit of a sinner," and two are "the lamentations of a sinner." With such a beautiful and touching adaptation to our position does the silence and the language of our Liturgy seem to conspire, all brought about by the influence of that unseen Hand, that changes night into day and summer into winter, by an imperceptible process that

¹ The Service for Easter Day in Edward the VIth's first Book commenced with a high and triumphant anthem, appointed to be used "*afore matins,*" with repeated Hallelujahs. This anthem is indeed retained on that day, but instead of ushering in the Service, it is used for the 95th Psalm, and has two verses prefixed to it, as they now stand in the nature of warning, viz., of keeping the Feast "*with the unleavened bread of sincerity and truth.*"

² With regard to the daily appointed Psalms, it is not the case that the quantity of Psalms read in our own Church is less than that in any other, the quantity of the other parts of Holy Scripture (*i. e.* for doctrine and admonition), which are read continuously, more than in any other. The entire Psalter in the Roman and Parisian Breviaries is read through in a week ; in our own it serves for a month. It is also curious to observe, that in the Breviaries the Lectios from Scripture and the Fathers occur in the Nocturns or Night services ; the Hymns in those for the Day. For night may of course be considered, when compared with the day, as the house (or season) of Mourning.

none can mark. The roll put into our hand has lamentation written on it. "Praise," says the Son of Sirach, "is not seemly in "the mouth of a sinner, for it was not sent him of the Lord¹."

Again, from the Prayer "for the Church militant," we have excluded the more solemn commendation to God, and Prayer for the Dead; this is a moving thought, for may we not venture to consider it in this light, that we are by this exclusion, as it were, in some degree disunited from the purer communion of those departed Saints who are now with CHRIST, as if scarce worthy to profess ourselves one with them? For the dead who are the objects of prayer are such as are considered in a state of comparative if not complete blessedness; to pray for such in any condition, and for their perfection, is the privilege of saints rather than the office of servants. And in the Prayer of Oblation, the beautiful mention of Angelic ministries, as bearing our supplications into the presence of the Divine Majesty, is lost: as if thereby (to follow the former train of reflection) we were not to be considered meet to be of that sacred society, who are "come to the Mount "Sion," to "the innumerable company of angels," any more than to that of "the spirits of just men made perfect²." But instead of these—the higher and more inspiring commemoration of the spirits of the blessed, and the mention of good angels,—we have introduced into our offices an awful service of "Commination" to the living; and in it an appeal, combining the most fearful denunciations to be found in Scripture, forming an office peculiar to ourselves³.

Moreover, other churches have had their Litanies in times of public calamity⁴, when "God's wrath lies hard upon them;"

¹ Eccclus. xv. 9.

² And yet the silence, or rather the slight and touching mention of these subjects, is perhaps the most becoming expression of humiliation that could be made after the great abuse of such prayers.

³ In the first Book of Edward this service was appointed for Ash Wednesday, in the second it is added in the Rubric "to be used divers times in the year;" this Rubric, and that which now stands, produce no practical difference, yet tend more to diffuse the spirit of it into the Church, as a characteristic.

⁴ "These Litanies were at first composed by the Fathers in the primitive Church, solemnly to be used for the appeasing of God's wrath in public evils."

but to us our own is given as our weekly, nay our almost daily food. And not only so, but it has come to be that of our Sundays also; for it is remarkable, that it was first appointed only for the Wednesday and Friday. How much this contributes to the tendencies alluded to is very evident, in that it infuses so strongly penitential a tone into the Sunday itself. But no intention of this kind is attributed to those who introduced it, but only that of a more solemn service¹. And the Litany itself, if it differs from former supplications of the kind, it is in this, that it appears to be a combination of every most moving petition, and a deprecation of every evil of body and mind to which guilty sinners are subject, and penitent sinners are brought to the sense of. This peculiar *ἡθος* of our own Church will be seen by a reference to the American. For the most part adhering to our own Prayer Book (excepting in the Communion Service, which is more primitive,) it will sometimes, by the mere influence of its own inherent difference of spirit, or led by the tendencies of later times, as it were inconsiderately, start aside from its parent's hand. We find, by a slight direction inserted before the *Κύριε ἐλέησον*, that the most moving part of the Litany from thence to the prayer, "*We humbly beseech Thee*," may be omitted at the discretion of the minister.

Another trifling circumstance may be noticed. Every body

And further on, "they were afterwards augmented by Gregory the Great, Bishop of Rome, in whose time there was much affliction and trouble throughout the world." Hooker, quoted by Bishop Cosins on the Litany.

¹ How expressive of this change in our condition is our custom of kneeling on Sunday instead of standing, as the ancient Church used to do on that day, and through the baptismal season from Easter to Pentecost. This custom we have left off with the white baptismal robes. Add to which, the remarkable tendency in this country to hold Sunday in something of the spirit of a Fast. It might be supposed, indeed, that this is owing to the neglect of the weekly Fast, for if religion is only solemnly thought of on one day in the week, that day must be a day of mourning; and they who are not buried with CHRIST in His death, He raises not to the joy of His resurrection. But even this is not sufficient to account for it. Is it not the case in Germany, that Sunday is a day of festal rejoicing, though they keep no day of humiliation? These remarks on the Sunday are the more important, as it is the Sunday which gives the tone and character to our religion.

must have observed, how much the short prayer to be used after the occasional prayers, which speaks of our "*being tied and bound by the chain of our sins,*" is of this penitential character. But observe, how it has crept, as it were, imperceptibly into its present position. It was first only to be used after the prayer in *public sickness*, on an occasion, that is, of public humiliation: but now it almost occupies a place in the general service, as coming after the Ember Prayers and others.

9. *The Sunday Lessons.*

The next point which comes before us is that of the Sunday Lessons, and on this subject it will be sufficient to adduce the testimony of the "Tract for the Times" (No. 13). In this the writer considers that there is a general principle, if not intended yet at all events evidenced by the selection, as running through it, and a key to which may be found in the 95th Psalm. It is curious to find that the American Prayer Book actually omits the latter part of this Psalm, which the writer considers as so expressive in implying this lesson. This general principle alluded to he shows to be one of *admonition*, by setting before us the conduct of God's people of old, and God's dealings with them: "that amidst the daily experience we have of Christians behaving so very differently from what one should expect *à priori* in God's elect, unworthy Christians might discern themselves, by anticipation, in the faithless demeanour of the "Jews." Now, what is this but to remind us that we, like the Jews, have fallen back from our privileges, and that if we do not take heed we shall forfeit the final inheritance also? For it may be observed, that it is the analogy of the Jewish nation which arrests our attention to the fact, and explains to us the later appearances of Christianity as states of degradation.

And may not the compression of the seven canonical Hours into our two daily services be considered also of this character? The Psalmist, indeed, though a Jew, in the state of a servant, yet speaking in the Spirit, anticipates the privileges and language of a son, when he says, "Seven times a day do I praise Thee;"

but we, as if having lost the glad spirit of adoption, which such frequent worship would imply, have come to nothing more than the morning and evening sacrifice of the Jew. Or, if the Litany be considered as a distinct service, to the three times a day of the Jews' public prayers observed by Daniel and David. By the which change, that which had more the character of a spontaneous and free offering, as of the son who was "*always with*" his Father, becomes more like the forced returns of a servant, and an appointed task ¹.

10. *Changes in the Rubric.*

To pass from the matter of our Services themselves, there is a circumstance in the Rubric which will serve as a Comment on these changes in the Prayers.

In the time of Edward the Sixth, and sanctioned by his First Book, it seems to have been the custom for the Prayers to be said by the priest in the chancel, turning to the East. Although this was discontinued in the Second Book (where the Rubric spoke of the place where the people could best hear), during the

¹ In the daily prayers there are two peculiarities of our own Church, the one is the position which the prayer for the King occupies before that for the Church; we cannot, humanly speaking, approve of such an anomaly. But may we not perceive in it some design of warning or otherwise? Is it a witness to ourselves of that leaven which has pervaded the Church, and the evil consequences of which we are experiencing, in an Erastian preference of the State to the Church, a badge of the servitude which we have taken on ourselves for want of confidence in God, and looking to the temporal power? Or is it not, on the other hand, a warning against that disobedience to authority which has so much infected this nation, and the first indication of the temper of disobedience to God, and therefore set first as the foundation of natural piety? The next circumstance is the Prayer for the Parliament, which is, of course, unprecedented. It is remarkable that, at the time of its being first issued, and ever since, the Parliament has been more or less the enemy of God's Church, and exercising an indirect control over it. And yet to pray for them, under such circumstances, is of Divine command, and perhaps the strictest parallel to it will be found in the case of the Israelites (Jer. xxix. 7), "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." This may be applied to both circumstances alluded to.

year and a half of its duration, it seems to have been partially restored by that of Elizabeth, which prescribes "the accustomed place of the church, chapel, or chancel," which accustomed place cannot, one would think, allude to that of King Edward's Second Book, as a year and a half before the intervening reign of Mary could not of course then be the accustomed place¹. But to this it was added, "except it be otherwise appointed by the Ordinary." Whatever the Rubric may have originally intended, the Morning and Evening Prayer seems gradually to have passed from the chancel to the outer church. In Bishop Sparrow's "Rationale," and a note there quoted of Bishop Andrews, the middle of the church is spoken of as the place for the Litany. Whatever may have occasioned it, the fact itself may serve as a practical illustration of what has been said on the substance of the prayers. That we seem thereby gently thrust as it were aside, and put off from a nearer approach to the Altar, bid to stand off awhile, and take the lower place, the position of suppliants, at the entrance of the chancel, and to "weep between the porch "and the altar."

It may be noticed that this proceeding typifies, as it were, by external act, another circumstance of our spiritual condition. The mystical interpretations of Holy Scripture are spoken of by the Fathers as the peculiar privilege of sons, as the inner temple of sacred writ, the holier place. In the Breviaries, such spiritual and deep meanings are much brought before us by the verses which are made to answer each other in the responses, and in the lessons from the Fathers. But by our own church they seem scarcely at all openly taught or recognised; perhaps the most remarkable instance of it may be found in the penitential confessions attached to the reading of each of the commandments as broken, which, of course, must apply to the interior sense as explained by the Catechism: and indeed in the Rubric in the

¹ It is mentioned by Bishop Burnet, that among six Articles discussed by the House of Commons, in the reign of Elizabeth, against the established usages, the first was against Saints' days, the second against turning to the east, the third against the use of the Cross at baptism. These three were therefore at that time considered in the same light. Burnet's Hist. Ref. part iii. book vi.

Scotch Prayer Book, it is said distinctly "according to the mystical interpretation." In both of these cases we are set afar off, but yet allowed to draw near, not prohibited from doing so; and indeed it is to be observed that in almost all the subjects that this view embraces, we are not actually excluded from the higher privileges, so much as that they are quietly withdrawn from our sight. And it may be perceived that, through them all, though we have put into our mouths the expressions of servants, yet the language of mercy is ever breaking forth, which, though we come as servants, is ready to receive us as sons. "Is Ephraim my dear son? is he a pleasant child? for after I spake against him, I do earnestly remember him still."

In speaking of the Rubric, the substitution of the term "*Table*," "*Holy Table*," and in the Scotch of "*God's Board*," for that of "*Altar*," which is in Edward's First Book (as well as "*God's Board*,") is a strong instance of this our judicial humiliation. For what is it but to say that the higher mysteries which this word "*Altar*," represents are,—not taken away from us (*μὴ γένοιτο*),—but partially withdrawn from view; and doubtless, therefore, lost to many who "consider not the Lord's body." To the *participation*, indeed, which the word "*Table*" implies, all are admitted, but the *oblation* which the term "*Altar*" indicates is more removed. Thus they are received at "*God's board*" indeed, but not made so sensible of the presence of Him who admits them as His guests; and therefore, as the Jews of old, receive not equally the benefits of His presence. Such a loss is, therefore, doubtless a great one, which withholds the Altar from our due acknowledgment: but who reads not in this the visitation upon children's children of the sacrilegious pollution it has undergone in this country! But still, as observed before, mercy is mixed with judgment, and the case so stands with us that it says, "He that can receive it, let him receive it." A great privilege, when it is considered that by the last Review, and the insertion of the word "*oblations*," we have that which prophets and kings have desired to see, what King Charles the First and Bishop Andrews had not. And perhaps what was made the subject of Bishop Andrews' prayer, when for the Church of

England his supplication was that "its deficiencies should be restored ¹." And with regard to the Oblation itself, is not the case significative of our position? for it is not that no Oblation is made, for we pray that "our oblations" may be accepted, but that *the oblation is made in silence*. Is not this silence expressive? May it not be considered eloquently significative, more than any words, of our condition, that the higher part of the service, which looks more like the privilege of sons, is performed in humiliation and silence²? In the First Book, when the elements were placed on the Altar, the priest was to say the lauds and anthem.

11. Omission of anointing at Baptism and Confirmation.

There is another circumstance now to be observed, of more importance than any which have been hitherto considered, the entire omission of the use of oil at baptism and confirmation. The practice on both of these occasions appears to have been primitive, universal, and, possibly, apostolical. In the First Book of Edward, it was appointed that the white vesture or chrism should be put on the child baptized with these words:

"Take this white vesture as a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto Thee."

¹ See Bishop Andrews' Devotions. For the second day. Intercession.

"In behalf of the Catholic Church,

For her establishment and increase.

"In behalf of the Eastern,

For her freedom and union.

"In behalf of the Western,

For her restoration and peace.

"In behalf of the British,

That her deficiencies may be supplied,

And that what remains in her may be confirmed.

Βρεττανικῆς,

ἐπιδιορθώσεως λειπόντων
ἐπιστηρίξεως λοιπῶν } ἐν αὐτῇ.

² In the Sarum Missal we find prayers said in secret on the Oblation. In the Roman Missal the Rubric says "oblacione facta dicuntur orationes secretæ."

After the above the priest was to anoint the head of the infant, saying—

"Almighty GOD, the FATHER of our LORD JESUS CHRIST, who hath regenerated Thee by water, and the HOLY GHOST, and hath given unto thee remission of all thy sins. He vouchsafe to anoint thee with the unction of His HOLY SPIRIT, and bring thee to the inheritance of everlasting life¹."

It is probable that this anointing after Baptism was considered as preparatory to Confirmation, so as to supply the place of that anointing. And in the service for Confirmation there was a prayer that seemed to allude to this external anointing, in which it is said, "Confirm and strengthen them with the inward unction of the HOLY GHOST, mercifully unto everlasting life². Amen."

Now it does not appear that even Bucer himself attempted to deny the ancient authority of this practice, though indeed he appears to have had but little real reverence for antiquity, but the ground for his having this practice rejected is, "because he thought they (*i. e.* the chrism and anointing,) carried more show of regard and reverence to the mysteries of our religion than men really retained."

Now, if it be allowed that there is the strongest Church authority for the use of this significative emblem³, and also that in Christianity there is no such thing as a merely external and significative rite without being in some degree sacramental also; if it be also the case, that if a custom is found to be primitive, it can hardly be conceived, with any deference to the piety of those ages, but that it must have been apostolical: if we consider, moreover, the little likelihood that Apostles would have invented any thing of a sacramental nature of themselves; if, moreover,



¹ See Wheatley, page 382.

² Wheatley, p. 344.

³ Among the Records at the end of Collier's Ecclesiastical History, are given the answers of the Bishops and Divines at the Reformation to the questions put them, on this point of confirmation "*cum Chrismate.*" These are curious and well worth consulting. Many of them confirm the traditionary authority of anointing, though it was not immediately the point referred to, the question being whether it be found in Scripture. Nor indeed do any appear to deny the antiquity of the usage.

we call to mind the typical signification of oil in Scripture, so exceedingly high and holy, and the occasions of its use, viz. in separating from others the most elevated stations which prefigured the Messiah; in its typical use applied (not as baptism administered to-conforming heathens, but) to Prophets, Priests, and Kings of the sacred people.—When we consider these things, surely no one can say the greatness of the gifts which are here withdrawn; how much we have thereby fallen from the high appellations of “a royal priesthood, a holy nation, a peculiar “people:” and we have together with it lost the white robe of baptism. The essentials, indeed, are not touched, but they are things of this kind which we have lost. The lessons of humiliation, of being “buried and crucified with CHRIST,” it may be shown hereafter we have still retained. We may still act up to our lower dispensation, and have privileges restored on our repentance; but we cannot expect or wish it, I think, without. “He that now goeth on his way weeping, and beareth good seed, “shall doubtless *come again with joy*, and bear his sheaves with “him.”

12. *Changes in the Visitation of the Sick.*

There are three Omissions in the office for the “Visitation” of the sick since Edward’s First Book, which seem to me capable of the same construction as illustrative of the last subject; and perhaps not more so in themselves than in the reasons by which their disuse is generally supported by our English Ritualists. The first is the practice of Anointing the sick, if he required it. There is, I believe, no mention of this custom during the first centuries. But the ground on which its disuse is generally maintained is, that it applied, as mentioned by St. James, to miraculous cures, and therefore is not suitable to our days. Here therefore a broad line of distinction is drawn, between miraculous cures, and those to be now expected, as if we were not in a state to receive what our forefathers did. Can this be warranted, except on the supposition that the faith required must be of this lower and ordinary kind? That the “grain of mustard seed,” which is now borne by the tree whose branches fill the earth, is not of the

quality of the first seed, which had the promise that it should "remove mountains." The next is a trivial omission, but of the same character. In the first of Edward there was this prayer for the sick :

"Visit him, O LORD, as Thou didst Peter's wife's mother, and the captain's servant; and as Thou didst preserve Toby and Sarah by Thine angel from danger, so restore unto this sick person his former health, if it be Thy will." The rejection of this prayer, it is worthy of observation, is usually approved of for the same reasons, that it refers to miraculous cures not to be now expected. *

The other alteration is one apparently still more slight, but not unimportant, as bearing on this principle; in the last Review, (in the year 1662), the four last verses of the 71st Psalm, which is used in "the Visitation," are omitted. The grounds of this alteration are, that the psalm then turns to one of thanksgiving, beginning with this verse—

"O what great troubles and adversities hast Thou shewed me, yet didst Thou turn again, and refresh me, and broughtest me from the deep of the earth again." But it is observable, that most of the Psalms written under the pressure of affliction do thus turn from deprecation to thanksgiving. And what is this slight omission? Surely it may be considered as a silent and undesigned expression of misgiving respecting the existence of that faith required for the promise of prayer. For the promise is not future only, but present,—*"Whatsoever ye desire, when ye pray, believe that ye receive them, and ye shall have them."* (St. Mark xi. 24.) Another alteration is, that this office did begin with a Psalm, the 143d, but now with a Litany. We allow that these are not important changes in themselves, but it is not unimportant to notice that, wherever we find changes, they should speak to the same effect.

13. *Concluding Remarks.*

In all these things we have no reason surely to complain of the judicial withholdings of privileges, but to lament our unfitness to receive them; the fact is, our "iniquities have separated between

"us and our God." "Our sins have withholden good things from us." The essentials of a Church we have by many merciful interpositions still preserved to us; they are only matters denoting the highest privileges, royal gifts, that are withdrawn: the two Sacraments are retained on the very ground of their being essentially "*necessary to salvation*:" we have the body and blood of CHRIST, "*the strengthening and refreshing of our souls*;" we have "bread to strengthen man's heart," "and wine that maketh glad the heart of man," but have not the "oil to make him a cheerful countenance¹," such outward demonstration of joy being for faithful sons, for "the royal priesthood," and not for such as we.

If we may judge at all from the ALMIGHTY's former dispensations with mankind, may we not suppose that this may be the case in the scheme (to speak reverently,) of redemption, viz. that as with individuals, so also with Churches, there are different degrees of grace according to the use of former gifts, as there are different mansions of glory hereafter? Though doubtless in the last and lowest dispensation, it may be true of individuals that the last may be first, and the first (*i. e.* in privileges), the last (*i. e.* in final acceptance).

I cannot better explain these various positions in which Churches stand with regard to the Divine gifts, than by adopting for illustration an expression of Origen's respecting individuals. He seems to imagine, that each person has a guardian Angel assigned to him, but that if he shows himself unworthy of his heavenly guide, he is consigned to the care of an inferior Angel; but that on the contrary, if found worthy, he has a still higher and better guide given to be with him; and that this continues to be the case through life. This may illustrate what I mean by the case of Churches. No one can doubt but that we have been, if we are not now, on the very point of being committed as a Church, to an Angel, so to say, of far less and lower privileges. For what was said by Bucer of the use of anointing, might almost be applied now to the two Sacraments, viz. that though

¹ "The oil of gladness," Ps. xlv. 8; Heb. i. 9.

he doubted not the Catholic practice, nor the edification if received with reverence, yet such reverence to receive them as spiritual gifts was lost. To our own Church, therefore, in the mysterious fulness of Divine truth, the warning may be given, which was said to Israel of old :

“ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Beware of Him, and obey His voice ; provoke Him not : for he will not pardon your transgressions, for My name is in Him.”
(Exod. xxiii. 20, 21.)

PART II.

LESSONS OF OBEDIENCE INTRODUCED INTO OUR LITURGY.

1. *Recapitulation of the general point of view in which the subject is treated.*

BEFORE again entering upon the particular consideration of this subject, it will be expedient to keep in mind the point of view in which it has been our object to look upon the whole of the question. It must be remembered that nothing is said in approbation, or in censure, of these alterations. Some might be disposed to think that the changes in the second Book of King Edward, brought about through the advice and influence (though, perhaps, not the open instrumentality) of foreigners, were opposed to the spirit of the previous declaration intended against Rome, that each Church was to regulate its own internal affairs; that it had not so much the free and spontaneous concurrence of the Church itself; and that therefore this Book had not the high sanction of the former. Or it might be supposed that any innovation at all on the ancient forms of worship savoured of irreverence, for it is written, "Remove not the ancient landmarks which thy fathers have set," and that it therefore endangered the Church's forfeiting the blessing attached to the fifth commandment, which promises the strength of earthly inheritance to honour paid to parents; for it is a kind of parental authority which sacred antiquity claims over us. It is an easy matter now to think thus; but, considering the state of the times, it should rather be ever remembered as the interference of a most merciful Providence that any thing ancient was retained through those convulsions. The reverence for antiquity which guided our alterations was the admiration of foreigners. This Grotius remarks in terms of praise; and Casaubon¹; and Bucer himself could not but approve

¹ "Ergo quæ vides quam bene processerit dogmatum noxiorum repurgatio; hæc maxime de causa, quod qui id sanctissimum negotium procurandum suscipere, VOL. V.—86.

the first Book as agreeable to primitive usage as well as to Scripture¹. Add to which, the corrupt innovations which had been inserted into the ancient worship, rendered some change not only excusable but necessary, and occasioned at that period a great difficulty in ascertaining what was clearly Catholic. There was not, as abroad, the hand of Uzza; not unauthorized instruments raised to support the ark of God; but it was ever, as it moved from place to place, in the keeping of the Priest and the Levite. If therefore the work were necessary, and if in the fabrication of the material tabernacle, in which the ALMIGHTY was pleased to dwell, He called the workmen "by name," and "filled them with

"nihil admiserint novi, nihil sui; sed ad meliora secula intentam habuere oculorum aciem." Grotii Epist. ad Joan. Corvinum.

"Si me conjectura non fallit, totius Reformationis pars integerrima est in Angliâ; ubi, cum studio veritatis, viget studium antiquitatis: quam certi homines dum spernunt, in laqueos se inducent, unde, nisi mendacio, exuere se nequeunt." Isaac Casaubon. Ep. Claud. Salmasio, quoted by Bishop Jebb, Practical Theology, p. 37.

¹ The first committee of Bishops and Divines in the first year of King Edward VI. was appointed to compose "an uniform mode of Communion according to the rules of Scripture, and the use of the Primitive Church." And the commission at the Savoy conference in the time of King Charles II. was "to compare the Common Prayer Book with the most ancient Liturgies that had been used in the Church, in the most primitive and purest times." So that from first to last our Church has sanctioned no other rule of guidance but that of Scripture and Catholic antiquity combined; and our altars have not been made, to use an expression of Bishop Taylor, "of unhallowed turf." And that up to that period the forms and modes of worship were of a traditional nature, appears from their very names, as "The Salisbury Use, the Hereford Use, the Exeter Use," &c. and that the people were familiar with them is indicated by an allusion in the Preface to Edward's Book for the necessity of their reading "upon the book, whereas before, by the reason of so often repetition, they could say many things by heart." And that previous to the formation of these Liturgies, Divine Worship was regulated by traditional use appears from this, that Gregory (A.D. 590) whose Sacramentary seems to have been the foundation of them, think it necessary to apologize for making some alterations and additions to the Collects, for which he pleads the sanction of custom in the Greek Church. To which it may be added, that Mr. Palmer traces some of the Collects beyond that of Gregory to the Sacramentary of Gelasius, which is still more ancient. Nor is at all apparent that St. Jerome, to whom the collection of the Epistles and Gospels is attributed, acted himself without the restraint of traditional custom.

"wisdom and understanding" for the work, surely we ought not to doubt but that in this most sacred undertaking a Divine control and superintendence was not forfeited. It was surely the part of a pious Israelite to hold in honour each part of that material work, though he knew not the significative emblems and deep meanings which it contained; and as succeeding ages more and more opened and revealed them, to enquire into each particular with reverence. While he saw on the retrospect indications of Divine Wisdom, in what he had before ignorantly but religiously revered, in pious adoration of the mysterious workmanship, he thought not of the name of Bezaleel, the son of Uri, though of the more favoured tribe of Judah, and Aholiab, the son of Ahisamach, though of the less honoured tribe of Dan (Exod. xxxi.) who formed it. Surely with feelings akin to this, we may retrace the particulars of our own mould of worship, knowing not how much of heavenly import and providential admonition may secretly be hid, not only in the candlestick and the table, but even in the rings and the staves, (Exod. xxxviii.) the varied fringes of the garment and the blue ribbands.

2. Duty of considering these changes as a Divine work.

There are passages in the Gospels which we cannot fail to remark as intended beforehand against certain evils which should afterwards prevail. We cannot, for instance, but discern in the frequent repetition throughout the 14th and 15th chapters of St. John, of expressions respecting the "keeping of the commandments," as a sign of Love, a prophetic warning against the evils of fanaticism; and a no less distinct denunciation anticipating the errors of Popery on more than one occasion: first, in our Lord's words respecting His holy mother; and, secondly, in those words, "It is the Spirit that quickeneth, the flesh profiteth nothing," which seem to provide against harsh definitions of His mysterious presence in the Eucharist, concerning which he had been speaking throughout that chapter. (St. John vi.) To which may be added, the remarkable insertion of the words, "all," in the delivery of the cup, "Drink ye *all* of this." (St. Matt. xxvi. 27.) If this be the case, as it is natural to suppose, may we not conclude that in some degree also His control-

ling agency may have inserted prophetic cautions in the teaching of a particular Church against those peculiar evils which should afterwards assail it? Does not the very promise of our SAVIOUR's unfailing Presence in His Church against which the gates of Hell shall not prevail, lead a meek and obedient spirit to feel after such guidance, and to rest assured that such a meek obedience to CHRIST's Church would somehow or other afford him refuge and safety? "The LORD is a tower of strength; the righteous run into it and are safe." For it is through matters of this nature that a spirit of affectionate submission speaks among the generality of Christians; not through enquiry and investigation into the principles and intentions of the Church, so much as by imbibing day by day its devotional and practical character; not so much by a definite act of acknowledged obedience, and a reflex consideration of that act, as by a tacit and almost unconscious participation of its spirit. If security is to be found in the Church, it must be in great measure by means of these indirect channels. If the Church be the robe of Christ, woven throughout without seam, he who prizes, and cherishes as full of virtue, even the hem of His garment, though accused by the world of superstition, (as we must be when we make forms of so much importance,) yet shall he derive thereby the full benefit of his piety. Yea, though such be but touching the hem of CHRIST's garment in the spirit of charity, yet shall he partake even in these days, of that anointing, which came of old on the Head of the Church, and went down to the skirts of His clothing.

It is necessary to call our attention again and again to considerations of this kind, as the proof necessarily depends so much on words, and sentences, and short prayers, which, humanly speaking, might not appear worthy of that importance which this argument attaches to them; and the combination of which, as a whole, contains so valuable a principle.

The difficulty of obtaining a fair hearing for this mode of enquiry, arises from the temptation we are under of allowing our thoughts to turn to the secondary cause. But surely, whatever the agents were, it is right to consider them merely as instruments in the hands of God, raised up for some particular design relating to His Church. For instance, that one of the Gospels

should abound very peculiarly with consolations to the Penitent, and that that Gospel should have been intended especially for the Gentiles, indicates a merciful purpose of God. Nor is the force of that indication lessened, when we find that it was "the beloved Physician" who selected these lessons of comfort, as perhaps most congenial to his own temper of mercy? or that, when the world had been prepared for it, and rising heresies required it, another Gospel should have come forth replete with the higher mysteries of Wisdom and Charity, is the purpose of God to be less admired therein, because it was "the beloved Disciple" who wrote that Gospel, and who, in doing so, was but following the bent of a holy frame of mind, which is ever dwelling upon heavenly things? And now, though it is not by the instrumentality of miracles, or a miraculous voice, that we receive the intimations of the Divine agency, yet they are not, in themselves, the less certain. The hand that bears it may appear human, but the lesson of humiliation which it bears is divine: "When I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein. And it was written within and without; and there was written therein lamentations, and mourning, and woe." (Ezek. ii.)

3. Warnings introduced against the "lawlessness" of the last days.

Having said thus much on the general nature of the subject, we may again return to the particular enquiry. The second train of thought, suggested by a review of these changes in our Liturgy, is singularly coincident with, and in itself no less remarkable than the former. It is this; that there is providentially introduced, and inserted throughout, in some shape or other, the mention of obedience.

This is, I say, remarkable, and that in two points of view, First, because it perfectly agrees with, and confirms, the former argument, inasmuch as it is in accordance with reason and Scripture, that if the ALMIGHTY is pleased to put into our minds the language of penitence, He should accompany this also with calls to obedience, as the test of that repentance. Such is the general argument; and in the second place, this lesson, in all the various

tones and forms of language and expression in which it is unfolded, and in the many different subjects which it embraces, derives a striking signification, and assumes the character of more than human purpose, in its wonderful adaptation to meet the forms of evil which have since arisen and prevailed. For surely it could be no other wisdom than that to which times and seasons are known, which devised the pattern of the Ark, found so well suited for the storms through which it was to pass. And here again, though our attention may be arrested by the human instruments or incidental occasions which have served to produce the effects noticed, still a variety of contingencies, looking now one way, then another, now behind, and then before, yet all leading to one great end; may be considered to indicate, as in the mysterious figure, and in the language of the Prophet before referred to, that though "the face and the hand of a man" might appear, yet there was something within them wholly Divine, for "the SPIRIT " was in the wheels;" "whithersoever the SPIRIT was to go, they " went, thither was their Spirit to go." And again, "They " turned not as they went, but to the place whither the head " looked they followed it;" and every part of their multiform and varied shape was "full of eyes round about." (Ezek. ii. and x.)

Now before we look on the aspect of things around us, Scripture itself points out the quarter from which the danger is to be apprehended in the latter days, as leading to the great Apostasy. "The man of sin," who is to be revealed, is the *ὁ ἀνομος*, or *rejecter of laws*. The "mystery which already worketh" is that of *lawlessness*, (*τῆς ἀνομίας*, 2 Thess. ii. 7.) That which is to "abound," as the witness to all nations extends itself, is "*lawlessness*," (*τῇ ἀνομίᾳ*, Matt. xxiv. 12.) It is Love which is THE KEEPING OF THE COMMANDMENTS, which is to wax cold: the "great delusion" is to be sent on men, because "they have " pleasure in UNRIGHTEOUSNESS:" a "form of godliness is to exist " wherein the power is denied."

If therefore we only look to the inspired Prophecy, we have the character of the evils which are to assail us; but we have more than this, we have these very evils in a striking manner developed before our eyes. Our times are remarkable for pre-

senting living evidences of this tendency ; this spirit (under the name of liberty) is the proverbial characteristic of our nation ; the irregular forms of religion which prevail must be considered (whatever good may at first find a lodging in them,) as more or less modified shapes of "*lawlessness*." But more than this, the religion of the day will be apt to derive its colour and complexion from the prevailing tendencies of the world around it ; and that peculiar form which now most abounds, so much so as to have formed for itself a system, rejecting the restraints of ancient doctrine, has this for its most marked feature, that it has substituted something else for the keeping of the Commandments. Indeed it is well known how much it has evinced a peculiar shrinking sensitiveness against the very mention of obedience, holiness of life, and the like. It will be curious, therefore, if it can be shown, that throughout the changes which the Church has undergone, by alterations little and great, whether designed or accidental, there is a pervading tendency to introduce,* and bring out the mention of the Commandments, in the very way to which this age is so repugnant. Nay, it will be more than curious, in connection with the errors alluded to ; it will indicate a purpose beyond that of man, regulating those alterations which have interfered with the strict pattern of ancient worship ; the controlling Presence of that SPIRIT that beareth witness.

Before we enter upon the particular points of Obedience, infused throughout our Services, as the preservative against the spirit of *lawlessness*, we cannot but notice the great and broad line, the basis itself, upon which our Liturgy is constructed. In our Reformation we differ from other Reformations, and as a Church we differ, I think, from other Churches now existing, in retaining more purely and entirely the threefold cord which is not easily broken, Scripture, Tradition, and the Sacraments. Holy Scripture itself, as well as our own natural wisdom, will assure us that in these three will be our safety against the influences of the great deceiver of the latter days. To the Sacraments our blessed SAVIOUR has attached the promise of His Presence ; for "he that believeth and is baptized shall be saved ;" and "he that eateth my flesh and drinketh my blood, dwelleth in Me, and I

"in him." And the voice of God, whether oral or written, "the traditions which we have been taught, whether by word or epistle," St. Paul has pointed out as the anchor we are to hold by. These three, the Sacraments "generally necessary to salvation," the Word written, and the traditionary system which conveys both of these down to us¹, (the Sacraments by Stewards to administer, and the Word by authority to establish it Divine,) are our sacred threefold charge. Now all these we have preserved to us in an Apostolic form of worship, like the Ark of the Covenant, made indeed by the hands of man, but under the direction of God, in the keeping of which this our deposit lies.

4. Scripture and Tradition combined in the Prayer Book.

Now it may be observed at first sight how the Prayer Book has providentially preserved to us this two-fold bond of Tradition and Scripture, thereby supplying us with, or intimating to us, the Rule of Faith by the insertion of Catholic documents of different ages together with Sacred Scripture. For instance, by the place which the Te Deum occupies, as allowed to be used indiscriminately with the Canticle from the Apocryphal writings, and as a Scriptural Hymn or Psalm; for it is observable that the other six Hymns answering to these are all from the Scripture. The same may be said of the use of the three Creeds. And with regard to the Athanasian Creed, thus considered in the light of a witness, it may be observed that the frequent use of it is owing to the second Book of King Edward, which has appointed it thirteen times instead of six. Thus have we the two threads throughout mutually interwoven with each other; not in any way as equivalent in authority, but as combining for our use in instruction and devotion. Add to these the Collects, which are mostly retained as traditional; and the Epistles and Gospels, which also occupy the respective place they hold on each Sunday as traditional. And, moreover, it is to be thankfully remembered

¹ If any one doubt the correctness of this assertion, he may be asked, in what way or system are the Word and Sacraments conveyed to us except by Tradition. Let some other way or system be mentioned which excludes Tradition, and yet brings any persons in these days to the knowledge of the Gospel.

that where the words are not those of the Catholic Church, the words substituted are not, generally speaking, those of an individual, but those of Scripture. Such is the case in the Exhortation at the Communion Service, and in the new Collects. Those that are altered are formed upon the Epistle and Gospel for the day. By this circumstance, while Scripture is made the basis, the mould and form is still according to a traditionary and Catholic system¹. And there is another point of view in which this adherence is valuable, that an unity and harmony of spirit is thus in some measure preserved with other Churches, both ancient and modern. Surely such an agreement, though it might appear to be but in things external and formal, yet cannot but be pleasing to Him who is the lover of concord; "who maketh men "to be of one mind in an house," and who has made it the very condition of His blessings, that "two or three shall agree together "touching any thing that they shall ask." This may appear but a slight matter, as it refers only to the language, but it is the peculiar blessing of the day of Pentecost, that the children of the SPIRIT should speak but one tongue, while the curse of Babel still abides on the world. And surely it is no unpleasing nor uninspiring thought, that on the same day the sons of the SPIRIT should be putting up the same spiritual supplications, though separated by nations and tongues, yea, though time and death should rise between, yet that we should in a manner be made one in CHRIST; that we should be joined in spirit, and use daily the same words which our forefathers have used for a thousand years, and which, if it be not our own fault, our children's children shall continue to use.

5. The Collects for Advent.

But to return to the point alluded to, *viz.* the provision made against the evils of the latter days, let us take up the first Collects. It so happens that it is in this season of Advent, that the

¹ The newly made Collects being formed on the subject of the Epistle and Gospel for the day, is also a proof that this connection or reference had been observed in the ancient service, although such allusions are not always so strictly preserved in the translation.

chief alterations in the Sunday services have been made. Nor does there appear any reason, humanly speaking, why the former ones should have been rejected; they are not in themselves at all objectionable¹. And now if the advance of time and the approach of the last days would naturally have required any change, it would be at this period of the sacred year:—a change, however, which it was not for man to provide, but for Him who may be thus forming His Church as a providential witness against undeveloped errors, and rendering it instrumental in the preparations for that Day, which is known to neither man nor angel, but to Himself alone.

The first Collect is entirely new in this place: and instead of the words of "rejoicing according to the flesh for the coming of "Thy only-begotten Son," in that form which Mr. Palmer quotes as resembling it, it takes up in prayer the language of the Epistle, "*that we may cast off the works of darkness, and put upon us the armour of light*;" seizing this point from the ancient Epistle which speaks of "the night being far spent." By this we are reminded at once of the position described above, as the one in which we are placed, as those who amidst the corruptions of the latter days, the eating and drinking foretold, are looking out for the second Advent. In this prayer the Gospel also is combined with the Epistle, as furnishing the *lesson of humility* from the first coming, in order to carry on our thoughts to the second coming, "*to judge both the quick and dead.*" All that is new in Advent appears to represent that voice which speaks in the Revelations—"Remember how thou hast received and heard, and hold fast and repent. If thou shalt not watch, I will come on thee as a thief." (iii. 3.) Surely the two following Collects do

¹ The Collect for the first Sunday in Advent in the Sarum and Roman Missals is not unlike our own for the fourth. That for the second is, "Stir up, O LORD, our hearts to prepare the ways of Thine only begotten SON, that through His coming we may be made meet to serve Thee with purified minds, through". . . That for the third Sunday in Advent in the Latin form, was, as retained in the Books of Edward, "LORD, we beseech Thee, give ear to our prayers, and by Thy gracious visitation lighten the darkness of our heart, by our LORD JESUS CHRIST." The fourth was the same which we now have, excepting for the changes alluded to. The Collects for the last Sunday in Trinity and the two first Sundays in Advent, begun with the same word, "*Excite*," "*stir up*."

no less so. Being for the most part new, they adopt the language of the Epistles and Gospel, and in so doing, bring forth, providentially, the two great witnesses to "make ready and prepare the way," the Scriptures and the Church (as if saying, "Remember how thou hast received and heard"). For both of them flowing from the ancient Epistles, render the admonition they contain, not one of man's device, but Catholic and Divine. Nor was this combination of the twofold testimony introduced by the same persons or at the same time. The second Collect is found in the Books of King Edward; the third was only inserted at the last Review: both of them derive force from the dangers with which the truth has been assailed in the two quarters in which these are calculated to support it? the one from the suppression of Scripture, the other from the extensive rejection which has since prevailed of "*the ministers and stewards of God's mysteries.*" The last of the two Collects referred to, not only takes up these words from the Epistle, but corroborates its testimony from the Gospel of the day, also by the example of the Baptist sent before to prepare the coming, and inserts the striking words of "*turning the hearts of the disobedient to the wisdom of the just,*" in doing which, CHRIST's ministers are now to resemble the great Forerunner. The ancient Collect, indeed, for the second week in Advent, spoke of "preparing the way," but this of the mode of doing so, viz. by the twofold witness.

But the next Sunday, the fourth in Advent, instead of taking up, as on the former occasions, the language of the Epistle, which speaks of "rejoicing alway," because "the LORD is at hand," retains the old Collect, which forcibly describes our position before alluded to, "*as sore let and hindered, through our sins and wickedness.*" And it is to be noticed, that, as the preceding Collect inserted in the translation the expression of "*turning the hearts of the disobedient,*" so this in rendering the old form has introduced the words "*in running the race that is set before us.*" This took place at the last Review, the former expression being "may speedily deliver us through the satisfaction of Thy Son our LORD."—Few words, indeed, thus introduced, but the insertion of them implies a peculiarity, and that peculiarity is the lesson of

obedience. And, indeed, while on this subject, it may be observed that the Collect for the last week after Trinity had in like manner turned to Advent, as the end of that obedience which the Sundays after Trinity had inculcated, for it alters the words "the remedies of Thy goodness" in the old form, into "*may of Thee be plentifully rewarded,*"—apparently to turn the thoughts to the approaching Advent.

6. *Other new Collects.*

To dwell at present on the more important alterations. It is a circumstance quite in harmony with those just spoken of, and goes to establish the same point which may be observed throughout, that the Collects which are partly or entirely new, and as such appear to rise, as it were, accidentally out of the Epistle and Gospel, maintain and infuse into our religion some great and fundamental principle which has been signally endangered. This is so much the case, that there appears hardly any instance of change without this result; so that wherever the ancient line of the Church system appears broken, it would seem as if this had been in order to throw out a pier or bulwark in a direction in which the weight of the storm, though unforeseen by man, was likely to bear most heavily. Ever as we proceed in the enquiry, let us remember that it be with reverence—"No heart can think upon these things worthily, and who is able to conceive His ways?" (Ecclus. xvi. 20.)

In passing through the Collects, the next which we find to be new is the beautiful Collect for Charity¹ on the last Sunday before Lent; which, though it is only the subject of the Epistle converted into Prayer, and therefore undesigned, yet one can scarcely fail to regard as a pillar of warning set up before the opening of Lent, against the abuse of fasting by the Romanists to the loss of Charity. And this is the more remarkable, as the Collect in the Sarum Missal, occurring with the same Epistle and

¹ The Collect in the Sarum Missal (with the same Epistle and Gospel) for which this is instituted is as follows, not, it will be seen, in itself objectionable, "Hear, we beseech Thee, O LORD, our Prayers with thy mercy, and loosing us from the chains of our sins, keep us from all adversity; through . . .

Gospel for which this is substituted, is not in itself objectionable. But as if in preparation for a still greater danger to ensue, from the Puritans soon to follow, and the scoffers of the last days, on the next Sunday, the first in Lent, there is inserted into the old form, and that too from the Gospel for the day, the example of Him, "*who for our sakes fasted forty days and forty nights.*" Surely this is as if the witness were thus putting the subject of fasting on the very highest grounds, and appealing to us by a petition which it puts into our mouths, the most solemn that can be expressed, that we fail not to follow that example; and the more solemn, because addressed to our Lord Himself¹.

Not less important is that on Christmas-day. The doctrine which is expressed in that Collect being on a subject which has assumed lately a controversial character, the Collect has become familiarly known to us, as a point of appeal in our defence of that Catholic truth as the doctrine of our Church. But it is not known that these words which imply Baptismal Regeneration are not found in either of the Latin forms to which Mr. Palmer has traced that prayer, so that it appears in the light of an accidental introduction. The words in one of these forms are, "that as He is the Author to us of Divine generation, so He "may be the giver of immortality:" in the other, "that they "who are redeemed by Thy grace may be safe in Thine adoption." Neither of which it will be seen, contains the doctrine in question, viz. of our "*being regenerate and made children by "adoption.*" The two ancient forms might be used with propriety even by those who deny this doctrine.

But in no case is the alteration more worthy of notice, than that which has taken place on Easter Even. Were one to be asked, what was the great cardinal doctrine which the popular tide has been most set against, both under the name of religion, and from the prevailing spirit of the world, especially since the changes of 1688, we must say, I think, that it is the true doctrine of the Cross, of our being baptized into CHRIST's death, being dead, and buried, and crucified with Him. The pains taken to

¹ Both of these prayers are in the first Book of Edward.

explain it away, the impatience evinced at every practical principle flowing from it, would lead one to think that veiled under various names this was the great design of the adversary, to feed the fancies of mankind with the name of CHRIST crucified, while he takes from them the power of it, as connected with mortification¹. It is observable that the new doctrine which has prevailed is studiously separated from Baptism. The tree of grace is not, as in the Psalmist, planted by the water-side. This religion of the day was not developed at the last Review, when this Collect was first inserted, much less at the time of King Edward's first Book, which adopted the Epistle which brings forward the same Doctrine. Nor does it appear that this Doctrine pervades other Liturgies on this day. The Latin Collect, from which Mr. Palmer considers it to be translated, does not contain this allusion. The two forms are as follows :

Our own Collect.

Grant, O LORD, that as we are baptized into the death of Thy blessed Son, our Saviour JESUS CHRIST, so by continually mortifying our corrupt affections, we may be buried with Him ; and that through the grave and gate of death we may pass to our joyful Resurrection, for His merits who died and was buried, and rose again for us, Thy Son JESUS CHRIST OUR LORD.

The Old Collect translated.

O CHRIST, favour our desires and prayers, and grant that the approaching night of the sacred Passover may be prosperous to us, in which rising again from death with Thee, we may be thought worthy to pass unto life, O Saviour of the world, who livest—*et rehqua.*

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7. The Collects for Saints' days.

And now consider the Collects of our Saints' days, where the chief alterations² occur, compare them with the ancient, and con-

¹ " GOD forbid that I should glory save in the Cross of our LORD JESUS CHRIST, By which }
By whom } the world is crucified unto me, and I unto the world."
Whereby }

² It appears from the Origines Liturgicæ, that they are new all but five, (excepting indeed the three at Christmas,) and two out of that number are those for the Annunciation and the Purification, where we retain the old, which is worthy of notice, as implying that on this great point of difference between us and Rome,

sider how their more doctrinal as well as practical character distinguishes them from the Latin, which, if not objectionable, (as many are on the Saints' days,) yet are more eucharistical, festal, & moral (so to speak). Observe how, as in the former instances of Collects which are new, so in these also, great doctrines, since lost or lightly esteemed among Protestants, are providentially put forth. If through the third week of Advent solemn mention is made of "*the Stewards of God's mysteries*," on St. Peter's day¹ we have the same spoken of as "*Bishops and Pastors*," "*who are to preach the word*," "*and the people obediently to follow the same*." On St. Simon and St. Jude's day, we have the "*Church built on the foundation of the Apostles and Prophets*;" "*by whose doctrines we pray that we may be so joined together in unity, that we be made an holy temple*." And if on this day we have one Article of our Creed, that for "*the Holy Catholic Church*," converted into prayer, the following Article which has been equally forgotten, "*the Communion of Saints*," has been introduced on the next Festival, that of All Saints, which speaks of "*the Elect being knit together in one Communion and Fellowship, in the mystical Body of Christ our Lord*;" still adding, as always, the lesson of obedience and prayer, for "*following the Saints in all virtuous and godly living*;" and though

viz., the light in which the blessed Virgin is to be held, our appeal is to antiquity. Another Collect is for Michaelmas-day, of which the same in some degree may be said. In the other, that of St. Bartholomew, the words are altered which spoke of "*the holy rejoicing in that festivity*."

¹ The Latin Collect for this day, (June 29,) combines the commemoration of St. Paul; but there is another beautiful Latin Collect for St. Peter, on the 1st of August. *Petri Apost. ad vincula*. So that there exists an ancient form.

² The word "*Church*" was only inserted in this Collect at the last Review, instead of the word "*congregation*;" the same was the case on the 16th after Trin.

The Latin Collect for this day in the Sarum Missal, and Parisian Breviary, is as follows: "*O God, who hast given unto us, through Thy blessed Apostles, Simon and Jude, to come to the knowledge of Thy name, grant unto us that while we celebrate their eternal glory, we may be ourselves profited in doing so, and that this our profit may best celebrate them, through our Lord*;"—(eorum "*gloriam sempiternam et proficiendo celebrare et celebrando proficere*.")

it speaks of "*unspeakable joys*," in accordance with a Latin form¹ which was perhaps the basis of it, yet even here it immediately returns to remind us of the condition of obedience, "*which Thou hast prepared for those that unfeignedly love Thee.*"

These are great points of ancient and lately forgotten doctrine; but where this is not the case, observe how they all strike on the same chord of obedience; how, ever and anon, at one time or another, in this or that shape, this lesson it is which has been introduced. Take the very first, that for St. Andrew's day; that which was previously issued in Edward's first Book was as follows: "ALMIGHTY GOD, which hast given such grace to Thy Apostle Saint Andrew, that he counted the sharp and painful death of the Cross to be *an high honour and great glory*; grant us to take and esteem all troubles and adversities which shall come unto us for Thy sake, as things profitable for us toward the obtaining of everlasting life; through JESUS CHRIST our LORD."

This is rejected, and in the second Book of Edward we have our present Collect, that "*as Saint Andrew readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay*," so we may give over² "*ourselves obediently to follow Thy holy commandments.*" But it is not till the last Review that the same lesson is introduced into St. Philip and St. James's day. In both of Edward's Books, that prayer consists of only the first half of our present Collect, but we have afterwards inserted, that "*following their steps we may stedfastly walk in the way that leadeth to eternal life.*"

In like manner we may observe that it is the same string which is touched upon in all these changes, instead of the spiritual

¹ That for All Saints' day is as follows in the Sarum and Roman Missals: "O LORD, our God, multiply upon us Thy grace, and grant that as we celebrate their glorious solemnities, so we may, by an holy profession, attain unto their joys, through,"—"Domine Deus noster, multiplica super nos gratiam tuam, et quorum prævenimus gloriosa solemnia tribue subsequi in sanctâ professione lætitiâ: Per—" This also it will be perceived is more festal, less doctrinal and practical, than our own.

² Now "give up."

rejoicing of the festival, the same chord is struck, simple, solemn, and deep; and if there are varied intonations, these are but the varied forms, the particular duties, of obedience. On St. James's day we pray that we "*forsaking all worldly and carnal affections, may be evermore ready to follow God's holy commandments*;" on St. Matthew's day, that we may "*forsake all covetous desires and inordinate love of riches, and follow Christ*;" "on St. Luke's day "*that the diseases of our souls may be healed*;" on St. Mark's that "*we may not be carried about with every blast of vain doctrine*;" on St. John the Baptist's that we may "*speak the truth, rebuke vice,*" and "*patiently suffer for the truth*;" on the day of the Holy Innocents, we pray for "*mortification and innocency of life*;" on "the Conversion of St. Paul," that we "*may show our thankfulness, by following the doctrine which he taught*;" whereas in the old books (the Sarum Missal and Brev. and the Roman Missal and Brev.) it is in the higher tone, that "through his example we may proceed unto Thee¹;" in the Collect for St. John the Evangelist, it is added, even at the last Review, that "*we may walk in the light of the truth*"—words not found in the old form, nor in the Books of King Edward.

8. Verbal alterations on this subject.

There are many instances where, when the Latin Prayer is preserved, expressions of this kind are, as it were, casually inserted which speak of the commandments. It has been remarked on the fourth of Advent, that the mention of "*running the race that is set before us*" comes into the translation. There is a similar instance on the eleventh after Trinity Sunday, "*running the way of thy commandments*;" on the thirteenth after Trinity, "*that we may so faithfully serve Thee in this life*." In the Collect for the Circumcision we find the old Latin words, "that He may pour into us His benediction," changed into "*we may in all things obey Thy blessed will*;" and this alteration occurs in the First of Edward, and the mention of "*mortifying our members*" is also newly inserted into the same,

¹ "Per ejus ad Te exempla gradimur."

Again, if we take our Litany in parallel columns with the Latin forms, as it occurs in the "*Origines Liturgicæ*," the petitions to which no parallel is found are mainly these :

"From all sedition, privy conspiracy, and rebellion, from all false doctrine, heresy ("and schism" at the last review), from hardness of heart, and contempt of Thy word and commandment."

And *"That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments¹."*

And in the concluding Collect the addition of these words ; *"That in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living."*

Now fully to see the force of these alterations, we must consider not only the vast importance of words with which the Church approaches to the ALMIGHTY GOD, by which (if we may say it, with awe and submission,) the mystical Bride makes known her wants to the Bridegroom, but the practicable effect they have in infusing something, day after day, year after year, into the very soul of our religious character and complexion, while

¹ If there be weight in this line of argument, the subsequent omission of the words which occur in the Books of Edward, "from the tyranny of the Bishop of Rome, and all his detestable enormities," would seem to imply not only the more sober state of feeling which had ensued during Queen Mary's reign, but that the danger which our Church has to apprehend is not from that quarter ; if these changes are, as we suppose, divinely regulated provisions. A similar expression against Rome was also in a rubric after the Communion "of idolatry to be abhorred by all faithful Christians." But of course such inferences are to be made with caution and humility. Although Romanism must ever be in this country one of the worst forms of dissent, it is, however, curious to observe that while we have been continuing the practice to "abjure as damnable and heretical" the doctrine that Kings, excommunicated by the Court of Rome, may be dethroned and murdered by their subjects, two Kings have been dethroned, and one of them murdered, by the opposite, or ultra-Protestant, factions. And highly interesting and instructive is it to reflect, that as it was artfully contrived that William should land on the fifth of November, the consequence of this was, that the Church, in her Service for that day, was throughout the country reading her lesson of loyal allegiance, and raising her protest against that Rebellion. See especially the Epistle for that day.

the very tone of the expressions is apt to dwell on our outward ears. And that, independently of these considerations, the mere mention of "the commandments" and of "obedience" is of great value, will appear from the extreme fastidiousness which certain persons of peculiar opinions entertain against them, and the great pains they take to prevent the occurrence of such words. But in addition to what has been said of the Prayers, if we take the sentences at the Offertory in our own Communion Service, which are not that I know of to be found elsewhere, we can scarce find a clearer instance of our distinctive character. They are all, we know, a practical appeal to good works or almsgiving. Instead of these continued sentences, in the Sarum and Roman Missal there is after the Creed which succeeds the Gospel, one or more verses in the way of anthem, called "offertorium," either of prayer or thanksgiving. They might be quoted in contrast to our own, but that, alluding to the Gospel just read, they would not be understood without it. They are found in Edward's first Book as we have them now.

9. *Omission of the Festival of St. Mary Magdalene.*

In speaking of the Saints' days, there is an omission which bears as much upon the view here taken as the additions and alterations alluded to, an omission which appears so singularly providential in many ways, that it cannot be passed over; that of an entire festival, the day of St. Mary Magdalene, which found a place in the first Book of Edward. The Service for this day went entirely on the supposition that Mary Magdalene was the sinner spoken of in the 7th chapter of St. Luke. This opinion is inserted in the heading of our translation of the Bible, and is alluded to by good men of those times and the preceding centuries without doubt or hesitation. Yet it appears, on inquiry, to be an opinion not at all supported by the Fathers, and to have had its origin in a Popish legend¹. Now we know that one Mary has had her good deed recorded as a memorial of her to all nations,

¹ See the statement of an inquiry on this subject in Bishop Hsher's Remains.

and it would be painful to think we might be commemorating another in a character of which she was guiltless. Nor is there any other Service in the Prayer Book, through the good Providence of God, which we should be so much tempted to wish removed. And it is evident, independently of this consideration, that the practical tendency of this Service would have been, more than any other, to sanction the lax opinions which prevail respecting a late conversion.

10. *The Epistles and Gospels.*

The same tendency, which has been noticed as pervading the Collects, may be also observed of the passages of Scripture which are new in our Prayer Book. To take some of the Epistles which are partly or entirely altered. That for the first Sunday in Advent has added the former part to the Epistle as it stood in the Sarum and Roman missals. And what is this addition? The second table of the Commandments, as the subject of preparation for the second Advent, the object of that Epistle being to remind us of "the night far spent and the day at hand." In like manner, on the Sunday after Ascension Day, only one sentence was prefixed to the former Epistle, but that sentence is such that, when once connected with it, it speaks through the whole Epistle; "*The end of all things is at hand*." This harmonizes with all

¹ That this preparation for judgment, and calls to obedience with reference to it, and also warnings against false doctrines and teachers, does, in a remarkable and peculiar manner, pervade the Services of our Church, and that this is not a mere imaginary supposition, will derive confirmation from a Service entirely new at the last review of the Prayer Book, and the mention of which has been omitted. It is that for the sixth Sunday after the Epiphany. It seems impossible that any combination of Collect, Epistle, and Gospel could teach these more fully, more strongly, or more beautifully than these do. And observe how it arises out of the previous Offices. The star appearing, the child in the temple, the first miracle, the heathen centurion, the going over to the Gadarenes, the visible Church in which the tares will be blended with the wheat, are the subjects in succession of the previous Sundays, as varied and gradual manifestations or Epiphanies, and found in the old forms; but observe this new Service for the sixth after the Epiphany arises, as it were, and unfolds itself into the great and last manifestation

the other changes : is it not, to recur to a former allusion, is it not, I say, to be received as from Him who repeats so often in the Revelations, "Behold, I come quickly ;" and "If thou shalt not watch, I will come on thee as a thief?" It was observed that on St. John's day, the expression of "*walking in the light of God's truth*" was inserted in the Collect. It is curious to observe that this was only taking up the practical lesson and very words of the Epistle, which is from the first of St. John, on obedience as the only test of our acceptance and sincerity : "*If we walk in the light as He is in the light, we have fellowship one with another, and the blood of CHRIST cleanseth us from all sin.*" This Epistle, moreover, is itself new in Edward's first Book ; that in the Missals being from the 15th chapter of Ecclesiasticus. And indeed the custom of adding to the length of the Epistle in our Church is itself of this character, for it implies more of a practical ἡθος. Our Church reads more of Scripture as serving for instruction, less as eucharistic and choral, in the manner of the Breviaries.

Take again the new Epistle for St. Simon and St. Jude's day ; for it is new as it now is in our Prayer Book. In the Sarum Missal the Epistle is from that to the Romans, chap. viii. ; on the very exalted state of the Christian, "Who can separate us from the love of CHRIST?" *et reliqua*. In the Roman Missal it is from the Epistle to the Ephesians ; the no less exalted description of the Christian privileges (c. iv.) ; "Till we all come unto a perfect man, unto the measure of the stature of the fulness of CHRIST." Instead of this we have that awful Epistle from St. Jude, of which, compare but the termination with those of the preceding two : "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." A solemn warning of the evils of the last days ; which is forcibly contrasted with that high confidence expressed in both of the Epistles alluded to in the Missals ; and it would appear as if the Collect itself derived

of the Day of Judgment, and connects it with the former manifestations as preparatory. But it may be noticed that this, and all the changes at the last Review, are more expressive of Christian hope ; and this slight change of tone may be connected with circumstances hereafter to be observed.

a peculiar interest from its connexion with the Epistle, which speaks of "earnestly contending for the Faith once delivered unto the Saints."

The observations made on the Collect for Easter Even may be also carried on to the Epistle for that day, which is also new; inasmuch as it bears upon the doctrine spoken of in that Collect, viz. of our being buried with CHRIST in baptism, as strongly as any passage that could be extracted from Scripture: for the lesson which it inculcates is, that we should patiently suffer after the example of CHRIST, and that it is Baptism, containing a good conscience consenting to God, which doth save us. If any other passage in the Epistles states more fully the doctrine of our "being crucified with the world and the world to us," one would think it is the conclusion of that to the Galatians; and it is an interesting fact to perceive that there is only one Epistle in all the Sundays after Trinity for which Mr. Palmer finds no authority in previous Liturgies, that for the fifteenth Sunday, and that Epistle is no other than this passage from the Epistle to the Galatians. One instance more may be mentioned; on the fourth Sunday after the Epiphany, the Epistle is one substituted for another¹ in the Sarum from the same chapter; and the subject of it is on submission to appointed authorities; and it is curious to notice that this Lesson here substituted, as it were by accident, for another, has been one so necessary from the times ensuing, that an Epistle similar to it from St. Peter has been since appointed three times in the State Services.

11. *Service for Passion Week.*

What has been said of the Collect and Epistle for Easter Even, may be considered as furnishing a key to the better understanding of the Services for that week, which are peculiar. We find that in the Breviaries, the Prophet Jeremiah is very much used at this time; and in Edward's first Book, the Lessons for this day and

¹ The reason for the substitution seems to have been, that the one in the Sarum had been added to that for Advent Sunday

the Thursday are from the same Prophet: whereas our own has entirely adopted the historical narrative of His sufferings, and the Collect for the week sets before us the example of our SAVIOUR at the point of view in which the season is considered, and thus gives us the spirit of our own Church as being *peculiarly and entirely practical*. The tone of other Churches is that of sympathy; ours of admonition. Others have the language of the Lamentations, such as might become the blessed Virgin at the cross, or "the beloved Disciple;" ours is as if our LORD turned and said, "Weep not for me, but weep for yourselves and "for your children;" or "not every one that saith unto me, "LORD, LORD . . . but he that doeth the will of my FATHER." A comparison with the Breviaries will strongly indicate this peculiarity, for there is, perhaps nothing in which we differ more from the Breviaries than we do in the Services for Passion Week. The Epistle for Good Friday also appears to be new; and its position must strike every one, as bringing forward the Divinity of our LORD on that occasion, as the very central doctrine from which others emanate and diverge in various ways; the denial of which is the consummation of "lawlessness" of the latter days, and to which all disobedience and disloyalty in heart and practice to our SAVIOUR necessarily tends. And it is placed at this point, it would seem, by way of protection, lest, when the example of our LORD is so much urged, we should forget how infinitely holy the ground is on which we stand. And yet, coming round to the previous lesson of obedience, it ends with these remarkable words: "*Let us hold fast the profession of our faith without wavering, provoking unto love and good works; exhorting one another, and so much the more as ye see the day "approaching."*"

There appears, in other points, a certain preparation pervading the Liturgy as it has come down to us, as if against a time when the "love of the many shall have waxed cold," and "he who endureth to the end" may be singular. In Edward's second Book there was this rubric; "And there shall be no celebration of the LORD's Supper, excepting there be a good number to communicate with the priest:" and in Edward's first Book, the

priest was not required to say the daily Service without a congregation. The present rubric must be considered as a rule providentially preserved, of great value, containing, as it does, a silent witness by which the Church does what she can to provide both for the personal holiness of her ministers, and also to preserve their intercessory character, keeping the rule in that quiet reserve peculiar to her. To these may be added the Prayer of St. Chrysostom, introduced out of the usual course, from the Greek and not from the Latin, holding forth the blessing, "*where two or three are gathered together,*" as if by an anticipation that it might come to this, that two or three only might be found, which is now often the case.

12. *The Vow of Obedience at Baptism new.*

But now all the circumstances as yet spoken of may be considered as in a manner but external and preliminary to two important changes, expressive of this principle, which have found their place in the inner sanctuary of our religious worship. Or rather the things alluded to may be looked upon as forming something of a new and peculiar system, raised imperceptibly, with no noise or sound heard in the temple, by an invisible Hand, and of which the change first to be mentioned is as it were the key-stone. It is a new and distinct vow introduced into our Baptismal promise, which did not find a place there till the last Review in the year 1661: the third vow, as it now stands; that of obedience: "*Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?*"

The promise was indeed alluded to in the Catechism, as it now is, from the time of King Edward's first Book; and even had it not been, it would of course be thoroughly implied, and the same may be said of all the other alterations spoken of, for of course obedience is, in every Church, the beginning and end of all Christianity. But what is maintained is, that it brings out in an express and declaratory manner, and lays a stress and emphasis on certain words as in an earnest admonition, by which a peculiar

tone and character is given to the command, so as to convey a new force. All, therefore, that has been said of the Services in general may in this light be considered as but indications of this new Baptismal engagement, which thus pervades the whole Prayer Book with its own appropriate and distinctive marks. And sometimes even in its own Baptismal words, as in the Collect for Easter Even, and in a trifling change in the translation of that for the 18th after Trinity, where "*vitare diabolica contagia*" is rendered, "*to withstand the temptations of the world, the flesh and the devil.*" Adopting in the translation words from the Baptismal service.

19. *Other peculiarities new in the Baptismal service.*

Indeed the deep and humbling tone of mortification which the above Prayer for Easter Even expresses, is throughout the characteristic of our own Baptismal office. We find the Prayer after Baptism going off from the Latin form (given in the *Origines Liturgicæ*), into these words entirely its own, "*We beseech Thee to grant that he being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of Thy Son, he may also be partaker of His resurrection.*" In the Latin there is none of this, but only that they may "preserve what they have received by integrity of life." Another ancient form in the same place is strongly contrasted in its tone with ours.

Compare also the circumstances and Prayers of Baptism in Edward's First Book, with those which we now have. The immersion in the former is followed by this prayer.

"Take this white vesture for a token of the innocence which, by God's grace, in this holy Sacrament of Baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living." Instead of this we have the-signing with the Cross, and the Prayer connected with it, "*of not being ashamed to confess the Faith of*

"Christ crucified." A Prayer which formerly preceded Baptism, but is here made to us, in conjunction with that action, to convey the very sign of our Baptismal profession. This retaining of the sanctifying, and perhaps half sacramental, use of the Cross, is of itself very significative, particularly in this place, withdrawn indeed into the shade, as if in judgment for the profanation it had undergone ; but having its use sanctioned by our Church, and made, as it were, as an emblem, the corner-stone of our profession, a type and badge of our state, instead of the white vestment. The emblem of mortification we retain, but not that of innocence. There are several minor alterations in the Baptismal service of this character. The words "*that he may not be ashamed to confess the Faith of Christ crucified ;*" and to "*continue Christ's faithful soldier and servant unto his life's end ;*" and that "*he may be endued with heavenly virtues ;*" are not in the ancient forms given in the *Origines Liturgicæ*. And although there is a parallel form found to our promise, yet the words "*walk in the same all the days of thy life,*" are new. Moreover the following high words of the Latin find no place in our present form, "*Templum Dei ingredi.*" "*Sit filius thalami tui nuptialis, et hæres regni tui inamissibilis et perennis.*"

All these observations, respecting the Office itself, derive an additional force from another peculiarity in the Anglican Church, that of baptizing, as we are required to do, in the public Service of Morning or Evening Prayers ; and the reason alleged for this injunction is, that "every man present may be put in remembrance of his own profession ;" that is to say, in the warning voice of the Revelations, "that they remember from whence they are fallen, and repent, and do their first works." The effect of which custom, prescribed by our Church, may be seen in the fact, that as the practice of it is omitted, something else becomes substituted for Baptismal privileges, and Baptismal engagements are lost sight of. In short, the peculiarity of our condition is this : other Churches baptized at the great Festivals, and annually celebrated the same as a joyful solemnity with white robes. We introduce the baptism of others as a warning ; set it before men as an involuntary and an unwelcome witness.

In a manner no less striking does the same distinction follow us to Confirmation also: it is surely very remarkable that the commencement of our present Office containing the "renewal of the solemn promise and vow" is not found in the Books of Edward; but only the latter part, of Sacramental grace given. In minor points also the same alterations and substitutions occur, introducing the lesson of obedience. A Prayer closely rendered from one given in the *Origines Liturgicæ* (excepting the allusion to the sign of the Cross as then made), proceeds in words of its own, "that they may be led in the knowledge and obedience of God's word." The other which is new, dwells on the same, "to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the words of Thy commandments." Contrast these words, thus recurring, with the sensitive dislike evinced to the same in some modern systems, and consider their singularly silent protest¹.

¹ The addition to the Catechism at the last Review, respecting the Sacraments, is too important to escape notice; the more important as furnishing the basis, in fact the text book, for all catechetical teaching. Such a providential insertion respecting the Eucharist may be contrasted with the no less happy omission of an half ambiguous expression against the *real and essential* "Presence of Christ's natural Body and Blood" at the Communion, which found its way into Edward's Second Book. To this may be added not only the insertion of the Absolution at the Daily Service, but the alteration of the Rubric at the last Review. The Presbyterians showed a wish to have the word "*Priest*" always omitted, and supplied by the word "*Minister*:" this wish, implying the different sense they thought the two words capable of, attracted attention, and in consequence the word "*Minister*" was changed to that of "*Priest*" in this Rubric. Were it not for this word, the absolution would now be read often by Deacons, as our own experience well tells us; and the power of Absolution thereby confounded.

Of the same kind is the discontinuance of Baptism by Laymen, allowed in Edward's Books, which would have been very disastrous in its consequences, from the laxity since prevailing.

Our thankfulness for the mention of the Sacraments in the Catechism is sometimes blended with regret at the want of what Nelson wished to have been added respecting the appointed "*Stewards of those Mysteries*." If it were not irreverent to hazard a thought at the purpose of the Divine Mercy, might we suppose that thus a door was allowed to be left as an opening given to those unlawful

14. The Decalogue in the Communion.

The other subject to be mentioned, where a change has found its place in the inner sanctuary of our worship, is the anomalous introduction of the Commandments into the Communion Service¹. The reading of Scripture Lessons in this part of our worship, which is mentioned as having authority, is not quite to the point. If they are to be moral precepts, why is it not from the Gospel? Why are they not the Beatitudes? Why, it may be said, are we to go back to the Law, and have the admonition of servants rather than sons?—Piercing indeed as a two edged sword, with its deep-searching meanings, and trying the reins: but why only the terrors of Mount Sinai? Why is there to be the sword of the SPIRIT only, and not also the oil and the wine for the wounds it makes, as in the Sermon on the Mount?

Or again, to look at secondary causes, what is the reason, humanly speaking, of their having been introduced? Is not the general effect the opposite to that which was in the thoughts of some of those who were most instrumental in these changes? If foreigners were the cause of its insertion, as also of the Confession and Absolution, and the more frequent use of the Athanasian

Ministries which are now awakening the Church from her lethargy, and have, in some measure, supplied her functions during the sleep that has pervaded her: for who can venture to say that those are worse than that state of spiritual destitution in which this country has left a great portion of her poor, the “pauperes CHRISTI” committed to her? And this, it may be observed, is the safer way of regarding these unlawful Ministries, viz. not as in any way justifiable, nor indeed to be looked upon, somewhat too theoretically, (which is the tendency of the late Mr. A. Knox’s views of Wesleyan Methodism,) as actual Divine dispensations, but rather, we should suppose, as judicial visitations on the Church for her lukewarmness;—as modes of evil in men converted by the Author of all good into means of counteracting greater evil.

¹ “I do not find,” says Bishop Cosins, “in any Liturgy, old or new, before this of the fifth of Edward the vi. here continued, that the Jews’ Decalogue was used in the service of the Christian Church.”

Creed, is it not remarkable that the antidote should have come to us from that quarter from which the opposite evils have prevailed? that they should have been the means of inserting into our Church those safeguards which they have not had in the unhappy condition of their own? Was it in order to bring forward the Fourth Commandment?—However that may be, it may be observed that the Law, like that command with respect to the Sabbath, is the external fence, the last bulwark, the last line of defence, against the spirit of “the lawless one.” In the first and literal sense, it alludes to things of which the Gospel says little or nothing, as of the keeping of the Sabbath, and speaks more to those who require to be awed by “the letter that killeth,” than encouraged by “the Spirit that giveth life.”

Must we not confess,—with love indeed for His mysterious and wonderful care, but with awe and trembling also,—must we not confess in these things, that it can be nothing else but the interposition of an invisible hand? For it is in fact the constant rehearsal of the same Baptismal promise of obedience; for it so happens that this is actually explained in the Catechism by the

¹ It has been the object throughout this treatise to set aside all consideration of persons and personal motives, or much might be said on the astonishing fact that those whose object it was, as it were, to Lutheranize our Church, to introduce Justification without Works, to lower the Sacramental sense of Absolution, were instrumental in preserving the contrary, as by the Confession, the Absolution, the Communion Service; and by the very tone of sadness unconsciously instilled, they bear evidence of having fallen away, rather than of renovation to first love.

² The present inquiry has only had reference to the Liturgy; it can therefore only be just mentioned, that in the Thirty-nine Articles the same practical cautions appear to be inserted; passages that might be omitted without injury to the Articles, such as indicate an indistinct apprehension (whether felt or not by the writers), of approaching *ἀνομία*, e. g. in Articles vii. ix. x. xii. xiv. xv. xvi. xvii. (especially) xxiii. xxvi. xxvii. xxix. xxxii. xxxiv. xxxviii. xxxix.

The argument from the Articles has, in one respect, a peculiar force on this subject, inasmuch as their being human compositions, and not like Scripture, or like Apostolic and Catholic Tradition, containing principles of universal obligation, or which are capable of universal application, their entire reference is to our own Church as such.

Ten Commandments¹. It is therefore this promise again and again brought before us at the approach to this Sacrament and at the Altar. It may also be noticed that the only authority which Mr. Palmer mentions for the introduction of the Decalogue itself, at all, is the use of a portion of it in the Anglican Church during Lent. So that here again that which was peculiar to a penitential season has become our appointed admonition for our Festivals and Eucharistic Service, and throughout the year. It was also used to be followed by a response not unlike what we now have, but not, it seems, repeated after each Commandment, which gives it a very expressive force. A response, indeed, so deeply penitent, that Bishop Sparrow says of it, "If there be any that think this might be spared, as fitter for poor publicans than saints, let them turn to the parable of the publican and Pharisee." He speaks of it, therefore, as bearing strongly this character of humiliation and penitence.

15. *The general bearing of this argument on the former.*

Now if this second point has been established, with respect to the principle of obedience being made in a very remarkable manner to pervade and distinguish the Services of the Anglican Church, the entire weight of this second argument may be added to all that has been said to establish that of the former treatise. For it may be observed, that if the language for the returning penitent in Scripture is, "I am not worthy to be called thy son, make me as one of thy hired servants;" it is equally clear that the language with which the penitent is received is such as this, "Repent, and do thy first works." "Cease to do evil, learn to do well." "When the wicked man doeth that which is lawful and right, he shall save his soul alive." And these may be considered to contain the sum and substance of the two princi-

¹ The Decalogue was inserted in the Catechism at the first of Edward, into the Communion Service at the second Book; the Baptismal promise of Obedience not till the last Review; therefore this remarkable harmony was, humanly speaking, accidental.

ples observed, both running continually into one, both mutually implying one another ; both sometimes are but one and the same thing looked at from a different point of view, like the convex and concave in a circle, which are in fact one and the same : the former mode of expression is ever putting into the mouth of the sinner, "enter not into judgment with thy servant ;" the latter is ever bringing before him, as such, the terms of his acceptance, "If thou doest well shalt thou not be accepted ?" Sometimes the same sentence may be considered to have an equal reference to both of the points stated, as in the words "faithfully serve Thee in this life : " and in that penitential response to the Commandments just alluded to, for they express humiliation, and also the necessity of obedience. And as chastenings and admonitions are in this life of a remedial nature, it may be further observed, that it is this discipline of keeping the Commandments which restores us to the state of sons : "Ye are my friends if ye do whatsoever "I command you."

The benefit of this Heavenly and Divine guide dwelling among us which we have in the Church, thus after a superhuman manner calling us to repent, and then regulating our repentance, may be the more strongly seen by the instance of an irregular call of the same kind, which has extensively prevailed in this country by the teaching of Wesley and his followers. For this also may be considered as a call to repentance, like the Reformation ; the latter an attempt at recovery from the evils of Popery, the former from the lukewarmness which the principles of the Revolution in 1688 had infused into the Church. They differed in this, that one adhered to the protection of the Church, the other did not. One was authorized and commissioned, the other irregular and self-chosen ; and it is remarkable that the latter (i. e. Wesleyanism), in conveying a call to repentance, so treats the penitent, that persons are placed thereby, not in the position of servants, but are called to strong spiritual joys and assurances, and assume at once the character, as it were, of sons and the privileges of adoption. And not only this, but afterwards internal emotions and sensibly felt assurances are considered so essential as to take the place of obedience. And these two cir-

circumstances form, in fact, the very characteristic of that sect¹. Instead of these false encouragements and vain confidences, the Church, like a skilful physician, has endeavoured to allay the feverish impulses and passionate sentiments which are incident to such conversions and a late amendment of life; she has gently and almost imperceptibly infused into the whole of our religious system the recurrence week after week of humbling, yet soothing expressions, and calls to duty. Contrast these with the tendencies of Wesleyanism; which tendencies are in fact nothing else but the natural effects which follow when the truth breaks in upon a corrupt state of life: whereas it is the office of the Church to remedy and correct these workings of our depraved nature.

16. *Reflections.*

There is, however, doubtless in the subject in general, much more than we can comprehend: and, as in all matters of religion, whatever light we may attain unto only reveals mysteries far beyond our feeble imaginings, as a ray of moonlight to one who travels among mountains, or upon the sea at night. For, indeed, if we may be allowed reverently to take up these words in illustration, "His Righteousness is as the strong mountains; His judgments are like the great deep." "Lo, He goeth by us, and we see Him not: He passeth on also, but we perceive Him not." For though indeed we have spoken of the guidance of the Church as of an Angel sent to lead the way, yet from the promises of CHRIST's indwelling in His Church, we must remember that it is more than this: for though it is said indeed, "I send mine Angel before thee," yet it is added, "beware of him, and obey his voice, for my Name is in him."

And again, let it be observed, if the voice of God is addressed to the Church in England, with a peculiar and appropriate mes-

¹ Abundant instances of both these points might be adduced from the history and devotional books of these separatists, such as the *Journal of John Wesley*, &c.

sage, as it was to each of those Churches in the Book of the Revelations ; and if it be not to be heard by a miraculous and supernatural sound as then, in what way can the purport of it be ascertained unless it be by putting together in this manner detached sentences, and syllables, and words, which stand out from the natural order of events ? and when this is done they do, I feel assured, convey a Divine meaning so palpable and distinct, that he who would run on in the way of God's Commandments cannot fail to read it.

For what great and high destinies our Church may be intended in times yet to be revealed, that she should have been so signally protected ; or what " good thing the ALMIGHTY may have seen " in us " in days that are past, it were not for us to divine ; or, it may be, that any part of His Providence that comes most under our closer inspection, will be found in discernible characters, thus abounding in wisdom and goodness. However this may be it were impossible, one would think, for the coldest heart to remain unmoved at the contemplation of such the footsteps of a mysterious and sleepless Providence, ever on the watch over us to do us good, whether we wake or sleep ; and without some wish to meet with responsive feelings and efforts of obedience such a daily-working and complicated scene of goodness, ever adapting itself to provide for our wants. And surely such a keeping of the Commandments is near akin to the highest Evangelical love, for " love is the fulfilling of the law.* " It might seem as if it were the presiding genius of that " beloved disciple " under whose auspices some would fondly imagine our Church to have been founded, whose voice we might suppose to be still ever heard among us, still ever repeating as he was wont, and beginning and ending with appeals to love and keeping the commandments ; and reminding us of his Lord's last solemn words, " Behold I come quickly, and my reward is with me, to give to " every man according as his work shall be."

PART III.

EXTERNAL CIRCUMSTANCES OF THE CHURCH COINCIDING WITH INTERNAL CHANGES.

1. *Such mutual adaptation and concurrence the mark of design.*

If there is any truth in the position already maintained, that the changes in our Ritual and Forms of Prayer are so much of one prevailing character as to indicate something of a Divine purpose, it appears highly probable that the peculiarities of our external condition also should coincide and harmonize with these alterations within. For such independent co-operation of unconnected means, combining to produce one effect, is considered the indication of design in an intelligent author. And if natural Theology is wont to trace out, in things physical, such internal adaptation to meet external circumstance of life, and to dwell on such as the proofs of an over-ruling Providence, may we not venture to do the same in the Church of God, provided that we conduct the inquiry with that fear and reverential mistrust with which we must ever speak of the ways of the ALMIGHTY? And surely it were not unreasonable to expect such indications of His presence; for if He who made "the plant of the field, before it was in the earth," and "the herb of the field, before it grew," yet continues to vary its mould and texture to meet the varying influence of clime and sky, it is natural to suppose that He would do the same in that Living Tree which He has deigned to call by His own name, and of which He has represented His FATHER as the husbandman.

The first point which it was the object of this treatise to show, was that the services of our Church are characterized by a peculiar tone of sadness and humiliation; and that we are throughout made thereby to use the language of those who have fallen away from the richer inheritance and the privileges of sons. In order to point out the accommodation and harmony alluded to, it will be necessary to show that the temporal condition of the Church has been that, to which Scripture has not promised such

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gladness of heart, or as a Latin Collect, which our Church has omitted to retain, expresses it, "in præsentī sæculo degustare "coelestium dulcedinem gaudiorum;" on the contrary, that our external state has been that, to which it ever preaches penitential humiliation.

The second principle, which our line of argument went to establish, was that lessons of obedience have peculiarly pervaded all the alterations in our Prayer Book. Here, therefore, it will be requisite to show* that, according to the analogy of God's dealings with mankind, as they are manifested by Scripture and experience, the external circumstances of the Church have been those to which the lesson of obedience is more particularly addressed, and which more especially require such admonitions.

CONSIDERED WITH REGARD TO THE FIRST POINT, OF REPENTANCE.

2. Apparent objections to our being supposed in a state of servitude.

Let us consider, in the first place, the former of these two subjects. On a cursory view, it might appear difficult to reconcile this supposition with the known history of our church and nation. For so far from our having been in a state which would be accounted one of servitude, we are met with the fact that our condition has been one, for the most part, of great apparent prosperity. It would be difficult to find a Church, where, for so long a space of time, the course of this world has been "so peaceably ordered," that its members have been allowed "to serve the Lord in all godly quietness." The aspect which the Church bears in any country village is, in general, that of ease and respectability. Our position, as Christians and as Churchmen, has become such as to require no self-denial on our part to acknowledge our being so: indeed to such a degree is this the case, that some are almost at a loss to explain as compatible with our experience—others would explain away—that essential opposition to the Gospel which Scripture declares will exist in the world: "Ye shall be hated of all men for My name's sake" (Matt. x. 22); and "because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (St. John xv. 19):

"if they have persecuted me, they will also persecute you" (v. 20). If, therefore, our circumstances have been, for the most part, thus signally prosperous, how then, it might be asked at first sight, can we be considered as having fallen into a less favoured condition? But, in answer to this, it will be sufficient to call to mind, that the highest privileges and richest gifts of the New Covenant are connected with sufferings from without. Such are the very mark of the true sonship; "if ye endure chastening, God dealeth with you as with sons;" "if ye be *without chastisement*, then are ye bastards and *not sons*." (Heb. xii. 7, 8.)

3. *Suffering the privilege of Sons.*

It will not be attempted to explain the very mysterious subject of the connection of outward circumstances with our internal spiritual condition; as serving together to make up our course of probation in the hand of our great Disposer. It may be the case after some incomprehensible manner, the bearings and extent of which our very position, as living in the world, prevents our discerning,—that as the Jewish promises, consisting in temporal blessings, were in one point of view essentially opposed to the Christian, so also the state of captivity of a Christian Church may consist of circumstances the very opposite to those of which that of the Jew consisted, as far as concerns the personal comfort and well-being of its members.

And first of all, let it be observed, that it is not merely the Christian disposition and character which has received the stamp of the blessings of the Gospel. It is often the external state and circumstances of life which are spoken of, when we should rather have expected it would be a certain temper of mind, which such circumstances might tend to foster; as for instance, "Blessed are ye poor, for yours is the kingdom of heaven." "Blessed are they that mourn:" it is the very condition of mourning which is here blessed, not as persons would now confine and explain it, 'they that mourn for their sins, though, of course, they more especially. "Woe unto you that are rich;" not merely ye who trust in riches. It is to certain external contingencies that the

blessing or the woe is attached, as if a resemblance to the "Man of Sorrows," though it be but in outward circumstances, brought us nearer unto Him, and was blessed on His account; as if such were modes of approach to Him, which were pervaded with that healing virtue that went out from Him.

And it may be as well to remark a little more at length, that among the privileges and blessings which the Gospel holds out to its faithful followers, those of the highest kind which speak of *joy* (the expression which is dropped in our Prayers), are connected with sufferings from without. Perhaps there is no place where spiritual rejoicing and gladness is spoken of but in implied or expressed connection with them. That one, for instance, of the Beatitudes, which arises as it were into the mention of "*rejoicing* and being exceeding *glad*," is, "when men shall revile you and persecute, and shall say all manner of evil against you falsely." And "*rejoice* and leap for *joy*," in St. Luke, "is when men shall hate you and separate you, and cast out your name as evil." Persecution, and losing house, and kindred, is made the very condition of receiving "manifold more in this present time;" a promise literally fulfilled in the early Christians, when in one verse it is said, they "sold their possessions and goods," and in the next that they "eat their meat with *gladness*," and being beaten, that "they *rejoiced* that they were counted worthy to suffer shame." And in accordance with these accounts are expressions in St. Paul's Epistles, either of rejoicing himself, or of calling others to rejoice, which are more particularly on occasions of his own or their sufferings. If he "takes *pleasure*," it is in infirmities; if he is "exceeding *joyful*," it is in all his tribulations for them; if he *rejoices*, it is "in all my sufferings for you;" and again, "if I be offered up, I *joy* and *rejoice* with you all." He deprecates the thought that he "should *glory*, save in that Cross by which the world was crucified to him, and he unto the world." It is the very condition requisite, "If we suffer with Him, we shall also reign with Him." St. Peter also makes it the very subject of their *rejoicing*, that they are made "partakers of CHRIST's sufferings."

These are not mentioned to prove the point, but as casual in-

dications on the surface of a great principle lying in the depths of Scripture. Indeed it requires a high degree of that purity of heart which is privileged to see God, consistently to keep in mind what a favoured state in God's sight that of suffering is, the last gift and dying legacy of our SAVIOUR to those who attended Him on earth. (St. John xvi. 33.) The remark that those who were afflicted with bodily maladies derived the greatest benefits from our SAVIOUR'S Presence, refers to but one manifestation of this great principle. Those who were most favoured by Him, and approached most nearly to His adorable Person, received the largest share of this His benediction of suffering; and were made "conformable unto His death," to be brought more fully to "the power of His resurrection." Their sufferings are spoken of under sacramental figures of being *baptized* with a Baptism; and *drinking of a cup*; as if from a mysterious connection with Himself, they partook of something like a Sacramental efficacy, and which, therefore, had annexed to them the promise of spiritual joy, as it was to drink of His cup, who is Himself "the well of joy." And not only the sufferings of the martyr, but even the common self-denials of daily life, are dignified and hallowed by some secret approximation to Him, and spoken of under the awful name of "bearing a cross;" as if they too were parts of that tree whose leaves are for the healing of the nations; as if, wherever the bitter waters of the desert were to be found, they partook of the virtue of that restoring and healing wood. The power of suffering even the heathen often bears witness to, in proverbs and precepts out of number, though he knew not its connection with CHRIST crucified. On the contrary, worldly prosperity narrows, we are told, the otherwise strait gate of life, even to a "needle's eye." Wonder not, therefore, that from such a state the voice of joy should be withdrawn, and the warning call to humiliation be annexed to it in the moral Providence of God: that circumstances which have the peculiar effect of blinding the eyes, should be made coextensive with monitory appeals on all sides, to walk warily and near the ground.

At all events, enough has been said to prove that if that perfect freedom which is to be found in the service of God, the

liberty wherewith CHRIST hath made us free, is the highest gift of His children ; yet we drink not fully of that Spirit of adoption without partaking also of His cup of suffering. This lowered tone, therefore, in our services, has been, according to a Christian view of the case, in entire consistency with a state of temporal prosperity. There is in this the same mutual agreement and adaptation, which is noted in things natural as manifesting Divine Providence ; as when the internal structure of animals, and the very colour of their bodies, is found to be accommodated to their modes of life, and to change also with the changes of the latter.

4. The strength of the Church in persecution.

The instances, indeed, adduced of the power of the Cross, have rather referred to individuals ; but in the Church, as a body, the same may be observed, that chastisement is the proof of love and favour, and riches a sign of danger. All the first establishment, growth, and increase of the Church, is from persecution ; like vital air and warmth drawing out and strengthening the branches. Like impulses extending, though more and more faintly, circle beyond circle, around where the Cross had moved the waters. First, the persecution which arose about St. Stephen, spreads the Church through Judea and Samaria ; then at Antioch of Pisidia, from the Jews to the Gentiles of that place ; then at Iconium, to the barbarians beyond. Throughout we see the great life-giving principle, which our SAVIOUR spoke of as arising from His Cross, " If I be lifted up, I will draw all men unto me." It is the conspiracy against St. Paul that takes him from Jerusalem to Cæsarea, to preach before kings and governors. It is the bonds of St. Paul that bear him to Rome, and are made known in the imperial palace, and are, even in Rome, to the furtherance of the Gospel. Not only to individuals is chastisement the proof of favour ; it is the Church that is like a woman in travail, " who remembereth not the anguish for joy." It is to the Churches that our LORD says, " As many as I love I rebuke and chasten." It is a Church of which He knows " the tribulation and poverty," to which He says, " Thou art rich." It is another that says of

herself, " I am rich, and increased with goods, and have need of " nothing ;" to which he says, Thou " knowest not that thou art " wretched, and miserable, and poor, and blind, and naked." Awful words to those who are disposed to set the ease of an establishment before the internal well-being of the Church, and to suppose that external prosperity is a sign of spiritual strength.

From all this it appears that a lower condition, as Christians, an humbler position, as a Church, are so far from being incompatible with the favour and protection of the world, that they mutually imply and conspire to produce each other. The latter has necessarily an enslaving and enfeebling influence, imprisoning and enchaining, imperceptibly, the free spirit of sons : whereas oppression from without has immediately the effect of putting the Church in the situation and attitude of an enemy, leaning upon her own inherent spiritual strength and weapons that are not carnal, mighty to the pulling down of strong holds ; she stands immediately as an armed foe, walking upon earth, but hiding her head in Heaven. But worldly favour, on the contrary, with a subtle influence lays her asleep, and then wreathes bands about her, depriving her of the free use of her arms, closing up her eyes, binding her feet, which are no more " like hinds' feet walking on " high places."

5. Confirmed by the history of our own Church.

And these general principles will derive a forcible illustration when applied to our own Church, and the general tone and character, which has pervaded her members at different periods of her history. When she has been considered most prosperous from her union with the State, her writers have been characterized by cold and low views ; and so far had their Theology taken up its station in the mere outskirts of Christian truth, that in the last age it was driven to contend for natural religion, and the existence of a God ; her Sacraments were considered almost as lifeless as Jewish rites ; religious controversies were engaged in on points on the very surface of Scripture, as if unconscious of the hidden depths which were below. But on occasions when persecution has begun more or less to show itself, her members

seem to be instinctively feeling after the adoption of sons. Such may be seen to have been the case in the days of Charles the martyr, and afterwards in the Church of the Non-jurors. Among the latter, when deprived by the State, and in a condition of suffering and contempt, a new and more exalted temper was indicated by aspirations after, and sympathy with, the purer ages of Christianity; by which they seemed admitted into a more intimate union with the early Churches, and entering more fully into the high state of their spiritual adoption. An instance of this may be seen in the dying words of Bishop Ken. And this effect is the more visible by its contrast with the principles and feelings of the more numerous, and popular, and apparently flourishing Communion, that intruded. In like manner, in our own day, indications of something like persecution against the Church have been accompanied with a simultaneous movement within her, not only to fortify and repair her strong holds, to go about and mark her bulwarks, but after those higher privileges, those pleasant fields, which are hers by inheritance: as if she had begun to look out upon them from the windows of her prison-house, and to inhale their refreshing fragrance. Indeed her suffering is to be the very pledge to the Church of her beholding her true teachers: "Though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more."

6. *Her feebleness and state of servitude.*

In addition to these general remarks, it might be shown more particularly, that whatever may have been our apparent prosperity, and the protection of the world, that very prosperity and protection has been in fact the captivity of the Church, as such, and of her members. Golden chains, indeed, and such as might seem rather badges of honour, and ornament; but still, in fact, chains of the SPIRIT. To come then to particulars, we have been as a Church greatly debarred from all free agency, or power of correcting, or regulating, our internal constitution. It has been the most obvious matter of reproach, that we are a "parliamentary Church;" that is to say, that we differ from other

Churches in being subject to this interference of the State. At the commencement of the period referred to, we have Henry VIII. claiming the title of Head of the Church. In whatever sense the words are taken, it is too indicative of the position which she was to hold; and the situation, which the Prayer for the King has in the Liturgy, continues a significative memorial of her condition. In the reign of Edward VI., which, from the disposition of the King, might have been augured to be most prosperous for the Church, the second Book, which was issued with such unhappy changes, was preceded by a declaration, that if the Bishops would not take it into their consideration, he would do it himself with the aid of his parliament¹. But it is not necessary to mention the many acts of state interference, which indicate a want of freedom in the Church; nor to dwell on such points as the statute of *præmunire*, the suspension of Convocation, and certain circumstances in the position of the bishops; the solemn complaint of the want of discipline which continues unrestored; the law of the land interfering with Church authority, from its affecting the rights of property; and some of these, let it be observed, not assuming the shape of persecution, but rather of protection.

All the points mentioned with respect to the Church at large, in its connection with the State, might perhaps find a parallel in many, if not most, parishes, on a small scale. Consider, for instance, the many circumstances in which the clergy feel them-

¹ Martyr, writing to Bucer, on the 10th of January, 1551, says, "*Hoc non me parum recreat, quod mihi D. Checus indicavit; si noluerint ipsi [episcopi], ait, efficere, ut quæ mutanda sint mutantur, rex per seipsum id faciet; et cum ad parlamentum ventum fuerit, ipse sum majestatis auctoritatem interponet.*" It is evident from this letter of Martyr, from a letter of Cox to Bullinger, in May, 1551, (Strype, *Mem.* vol. ii. part i. p. 533); and from Strype, (Cran. vol. i. p. 299,) that Cranmer met with great opposition, at the end of the year 1550, from the Bishops. It is not improbable that the opposition took place in the upper house of convocation; and if this were the case, the King probably intended it to be understood that, "if driven to extremities, he would exercise his authority as head of the Church, and bring the revision of the Liturgy before parliament, without consulting the convocation any further on the subject." Preface of the Editor, p. xvii. to the two Books of Edward VI. Oxford, 1838.

selves not free to act, on account of that weight of deference which the world claims of them ; as, *e. g.*, in omitting to baptize before the congregation, and to read the Prayer for the Church militant. But the more subtle influence of the same principle may be seen in this, that clergymen, individually, do not like to rest their influence and authority on their spiritual station, as such ; they consider that their respectability depends on their liberal education, their talents, their rank in society, their worldly connexions and property, which afford the whole body, and each member of it, a high respectability in the eyes of the world. But, on the contrary, there is a secret contempt entertained for their Ministerial profession as such, which they are aware is only warded off by their external advantages. Notwithstanding all that can be said of their inherent right to spiritual authority, and indeed claims to honour and veneration, as stewards of God, the highest which man can bestow, these are not met with any responsive feelings in others, nor supported in themselves by a sense of responsibility compatible with such claims, merely on account of their intimate connexion with things of an opposite character, the worldly benefits which are attached to it. The bonds of Laud, the sufferings of Ken and Wilson, not only were to themselves the means of spiritual succour, but the remembrance of them throws a hallowing light over their order, as being thus recognized occasionally in the appropriate dress of that Master whose ambassadors they are. There is a circumstance which may serve to illustrate or characterize our present position, that it is spoken of, as if it were a principle recognized by the Church itself, which it decidedly is not¹, (although it

¹ With regard to the custom itself of turning to the East in prayer, it may be put on the same kind of footing as some other points of more or less importance, such as the use of the Cross ; of which it may be said that they are Catholic Church usages ; that our Church has retained them, by the great mercy of God, but drawn them rather into the shade on account of the abuses that have prevailed ; such has been the case even with the Eucharistic Sacrifice. In the same manner that we read of our Lord's Presence being gradually withdrawn from those unworthy of it ; but the disciples, in that retirement, came unto Him. The principles of our Church, as expressed or implied, respecting matters in dispute, may be perhaps classed in some mode of this kind :

found a place in the second Book of Edward,) that in our devotions we are to look to the people and not to the altar. What does this imply but that even in our religious worship we are to turn not to the East, the place where God has shown His countenance, but to the West ; not to the light of the ancient Church, but to the eyes of the world ; not to Angels assembled round the altar, but to the great men of our congregation ; not to the place of Paradise, our lost inheritance, but to the flock in whose hands our interest lies ; not to the Cross of Christ, but to that supposed utility which worldly wisdom suggests ; not to our Judge coming from thence, but to the judgment of the world. It is agreeable to this, that if there is any thing unbecoming or negligent in the conduct of a chief or inferior Pastor, the remedy is at hand in an appeal to the public. This is considered the

1. Things commanded and commonly observed :

Sunday Service.

2. Things commanded, and not commonly observed :

Daily Service. Reading the Prayer for the Church militant. Baptisms before the Congregation. Keeping of Fasts and Festivals.

3. Things not commanded, but implied :

Weekly Communion. Turning to the East.

4. Things not implied, but allowed :

[*e. g.* On the Circumcision in Edward's second Book, the direction was, If there be a *Sunday* before the Epiphany, the same Collect, Epistle, and Gospel, shall be used. It now stands, " shall serve for every day after, &c.

Daily Communion.

5. Things not prohibited, but discouraged for fear of abuse :

Prayers for the Dead.

6. Things prohibited :

Prayers for souls in Purgatory. The Mass. Unauthorized Communion.

In the observation of these the world interferes with the Church. Now those things commanded of course a good Churchman would observe, if possible. He would also wish to restore what it implies, though it be not commanded, if fallen into disuse ; and to carry out as far as possible the spirit and intention of the Church. Catholic usages and principles he will aim at, as a Christian and a Churchman ; but in doing so will be guided by that Spirit of meek wisdom and unobtrusive reserve, which is the marked characteristic of his own Church ; remembering always the very terrible woe denounced on him who shall offend one of CHRIST's little ones.

great corrector of abuses. And doubtless it is, and a very extensive and powerful one; but still it implies a very inferior condition that such should be requisite, not our singular advantage and happiness, but the sign of our captivity. "Because thou servedst not the Lord with joyfulness and gladness of heart, thou shalt serve thine enemies, and he will put a yoke of iron on thy neck." And indeed may not the popular cry for freedom from the nation at large be considered as indicative of the state of servitude, of spiritual slavery and bondage to the world? For people subjected to worldly influences feel they are not free, and conscious of this their malady, and knowing not its only remedy, which consists in the "service of God, which is perfect freedom," they loudly demand liberty. The Apostle alludes to this when he speaks of those promising liberty who are themselves the servants of sin. In like manner, forgetting the real equality of all as God's children, under the same pressure of their passions, men eagerly demand equality. Both are intimations that they want, though they know it not, the true freedom of Sons of God.

The effect of a principle is for the most part subtle and imperceptible in its operations, but exceedingly powerful. A proof of this may be seen in the circumstance that in times of any great excitement, when systems are broken up and principles set afloat, the animosity and zeal in behalf of opinions becomes such as to counterbalance every other consideration whatever; and forms bonds of union or causes of difference the most violent, from an instinctive sense which nature has given us of the power and value of principle. Slight and unimportant as the point in dispute may be, it is often of more weight than the closest external connections or apparent advantages. At the first Book of Edward, Catholic consent and doctrine were the basis of the changes, on the consideration of a vital inherent power in the Church itself, to preserve truth according to the promise of its Divine Founder. There appears at the second a great distrust of these internal promised resources; other principles were admitted. How far the admission of them has been the cause of the subsequent evils of insubordination which have been deve-

leped it may be impossible to say, or how far external control may have been necessary in consequence¹.

7. That states of servitude are Divine appointments.

But in the former agreement respecting the alterations made in the Prayers, the object was to drop all consideration of the human agents in those changes, and to turn our attention to their Providential character, as implying a Divine control and purpose. It will be necessary to do the same in the present case also,—though it is a matter of great difficulty, as secular influence and intrusion is of so much more palpable a nature as to awaken passions and feelings respecting persons, by reason of which we are less clearly able to discern the more than human Hand which is dealing with ourselves. That persons, at first, from a want of faith in the promised resources of the Church, and a dread of the power of Rome, courted the protection of the secular arm; and that others have since increased such an alliance from influences of worldly policy, by acquiescence, by com-

¹ This sort of compromise with the world, by which the Church has lost the greatness of her religious privileges, has of course been more fully developed since the time of the Non-jurors, but they from the first speak of the indications of it.

"The true notion," says Leslie, "of a Church and of a Priesthood has been utterly lost amongst those where Erastianism has prevailed, and consequently, the reverence due to religion and to God has sunk with it, and also the benefits annexed to the holy offices of the Church, as means of grace appointed by Christ our LORD, on which are grounded our hopes of mercy." (*Regal. and Pontific. vol. iii. p. 425.*)

What does this infer but that we fall thereby from the inheritance of sons? In another place he says,

"This principle of the Regale begets a secular spirit in the Clergy,—eats out the Evangelical spirit of Christian simplicity, the *παρρησία*, the open and fearless, but modest, zeal and courage in asserting the truths of the Gospel."—"This and the court air are two elements—the evangelical spirit must be very deeply rooted, if the secular do not get the ascendancy." (p. 372.)

"Erastianism," says the same writer, "has run down like a torrent from the Reformation; the Regale being then made (though very unjustly) the characteristic against Popery and fanaticism, that being supposed the only barrier against both." (p. 447.)

promise, by conciliation, and even by worse means and motives ; all these explain the mode, humanly speaking, by which these chains, laid on our spiritual strength, were formed and riveted. And the same may be said of these things, as of some of the changes in the Liturgy, that, as they arose from a want of faith, so they brought with them judicial visitations in the withdrawal of higher means of grace. But what is to be observed is, that even these judicial punishments are, in the manifold ways of Divine wisdom, the best correctives of the evil, from which they proceed, and serve also as merciful protections in that lower state out of which they arise. For, although sins are visited on children's children, in a temporal point of view, (Exod. xx. 5.) yet even those visitations may become beneficial, to those children, in a spiritual sense, (Ezek. xviii. 3.) working for good to those that love God. This may be explained by a parallel instance in the Jewish history. From want of a high faith they did not cast out the old inhabitants of Canaan, and not consulting God (while His guiding voice was among them) they made a league with the Gibeonites. These Canaanites therefore continued to be "thorns in their side," but still such scourges were benefits to them, for they served, thus remaining, to try and prove them; to show "what was in their heart, whether they would serve God or no." It was the oppression of their enemies that made them from time to time feel where their only strength was, and served to raise them up a deliverer.

But, without presuming to point out any thing so mysterious as the designs of the Almighty, whose ways are as much above our ways, and His thoughts, we are told, above our thoughts, as Heaven is above earth; yet I suppose that looking to temporal governments only, without respect to the Church, it may be considered that there is some invariable rule of Providence in affording persons more or less liberty as they are able to bear it; that a tyrannical monarch, or any severe form of government is, in fact, nothing else but a certain necessary result of a people requiring such severity for their chastisement or protection. In the plague which was sent in consequence of David numbering the people, we see only, at first sight, the people visited for the

sin of the monarch, but on turning to the account in 2 Samuel xxiv. 1. we read "The anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." We may conclude therefore, that the proverbial expression, contained in the words "delirant reges plecantur Achivi," embraces but half the truth. For that both of these are in fact only certain effects, that the "delirant reges" is itself but a mode by which the "Achivi" are punished for their offences, or restrained from their lawlessness. That harsh rulers are set over others, humanly speaking, for their punishment, divinely, for their protection and cure; "which," says St. Basil, speaking of heavenly-imposed subjection, "a just estimator of things would not call a judgment upon them, but their benefit. For what can be more profitable for him, who, from want of wisdom hath not in himself the power of governing, than that he should be in the power of another: that, being directed by the reason of a master, he may be like a chariot that hath obtained a charioteer, or a vessel that hath a pilot sitting at the helm." Thus, he says, was Esau made subject to Jacob; and Canaan to his brethren. And may not the same be the case with all states of worldly subjection and captivity, though we cannot ascertain its modification or extent? The effect may be as certain and invariable as the remedies which in natural things arise out of the evils that require them¹.

8. *Such best suited to the condition of the Church.*

Now, if this be the case with the kingdoms of the world, may it not be so in the kingdom of CHRIST also? Are there not in-

¹ Homer seems to allude to severe monarchs being thus a retributive mode of Providence. A tyrannical governor is imprecated as the natural consequence upon those who were wanting in affectionate loyalty to the paternal sway of Ulysses:

Μήτις ἐνὶ πρόφρων, ἀγανός, καὶ ἡπιος ἔστω
 Σκηπτούχως βασιλεύς, μηδὲ φρεσὶν αἴσιμα ἰδῶς,
 'Αλλ' αἰεὶ χαλεπός τ' εἴη, καὶ αἰσυλα ῥέζοι.
 "Ὡς οὕτως μίμνηται Ὀδυσσεύς θεῖοιο

* Λαῶν, οἷσιν ἄνασσει, πατήρ δ' ὧς ἡπιος ἦεν.—Hom. Odyss. b. ii. 230.

deed, at first sight, obvious indications that our want of freedom is not greater than our want of internal strength to govern ourselves? Is not the suspension of the powers of Convocation acquiesced in, as perhaps a lesser evil than their revival would be? Have not the appointments of the State been, in general, no worse than those where an elective power has been exerted within the Church? Is not the usual appeal made to the public judgment, because there is not sufficient internal energy evinced to defy the world? These are not mentioned to justify or explain the case, but as some slight indications that are on the surface,—slight indications of him whose footsteps are in the deep waters, —implying a controlling care which suits our external to our internal condition. If the power of the world has come in, not merely in open acts of aggression and interference, but, still more, by a subtle and secretly pervading influence, to actuate our conduct, may not our position be considered, in some sense, like that of the Jews, when they rejected the more immediate government of God, and requiring a King, received one in anger; by which their unruly and faithless dispositions were set under a more palpable and visible rein, in judgment, indeed, but also by a merciful provision to correct their disorders. If the first disciples, placed, as they were, in the most favoured condition as of sons, received that Spirit of adoption, and walked in that freedom, under the oppression of the world, which was at enmity with them, armed at all points with spiritual armour to encounter that enmity; may not the lowest position of a Christian be that in which there is an apparent friendship and league, when his arms are laid aside, and he receives the green withy bands as tokens of captivity; though perhaps laid asleep he perceives it not, and, from the arts of her that binds them, forgets that it is captivity at all? And indeed may there not be something in the case of an Establishment, that necessarily implies feebleness in the Church? The expression of having “Kings for her nursing-fathers,” it has been well observed, appears to denote feebleness, such as to require it.

The various fallings into, and partial recoveries from this state of servitude, are remarkable. Edward's first Book is fol-

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lowed by tampering with foreign Protestants, with sacrilege and confiscation; the consequence is the second Book, by which the highest Christian privileges are in a manner curtailed and impaired. This is followed by the purgatorial and judicial sufferings of Mary's reign, and another Book ensues in some slight degree restorative. Then succeed the sufferings of the Church with Charles the Martyr; and these are followed by the Review of the Services in 1662, still more decidedly re-instating: witness the Oblation introduced, the thanksgiving prayer, and many points of higher Church principle. After the changes of 1688, a heavier blow appears to be impending; but, as far as the Services go, it is averted, and the Church is left to reap, in other ways, the results of a false principle. The intended alterations of the Prayer Book after the expulsion of the Non-jurors, most happily and providentially for us, did not take place: the Convocation ceases, the apparent liberty of the Church is taken away; a course of external prosperity ensues, with a famine of the word, a slavish spirit: witness the timidity of the Church, the desertion of her colonies¹, the acquiescence in heretical Bishops.

And these instances will serve to confirm, and illustrate, the conclusion to which the former argument would lead us; which is this, if it be the case, that, in temporal governments, for a people to seek for higher degrees of freedom, while they are unfit for them, is to contend against the wind, or to turn the course of the seasons; so also, in the Church, the only way to obtain higher privileges, higher degrees of grace, is to show ourselves worthy of them. If we show ourselves meet to receive them, then we shall have them restored to us; if we do not show ourselves meet to receive them, we shall not, but instead shall have our Candlestick removed.

CONSIDERED WITH REGARD TO THE SECOND POINT, OF OBEDIENCE.

9. *Lessons of obedience the corrective to the tendencies of the age.*

And now we are naturally led by these remarks to the second

¹ See Dr. Pusey's Sermons for the Society for the Propagation of the Gospel, p. 56.

point, which was discussed in considering the alterations in the Prayer Book, of a peculiar stress being laid upon lessons of obedience. If a peculiar adaptation to these internal changes also has existed in external circumstances, it must be as a corrective ; for, of course, it is as a corrective to natural and prevailing tendencies, that the Divine Teacher lays an emphatic stress on particular instructions : such is the case in the commands delivered to the Churches in the Revelations.

In the time immediately previous to the period of our own Prayer Book, through the dark ages, it is evident that the Church had acted as such, and as counteracting the darkness of the age. Inasmuch as all the learning and ability of the times flowed into the Church, and filled all her offices, and thence emanated to the world : for, if that period was one of darkness and ignorance, she was the luminous body by which the darkness was irradiated. It is in the same manner of correction that she has operated since.

It was shown that obedience in various shapes has been very peculiarly the Divine teaching and Divine admonition, interwoven with, and infused into, our Services, speaking like the Urim and Thummim of the twelve tribes, the "light and truth on the breast" of the collective Church, or like the sacred voice in the temple, speaking to us in that way in which we are bound to be listening for the still small voice. And now it might be inferred from many points spoken of, either by implication or direct instances, in pursuing this subject of inquiry throughout the Liturgy, (in Part ii.) that this lesson of obedience has been that corrective which the spirit of the age required. But it may be again distinctly mentioned, first of all, in this, that the Religion of the age, as it has been developed both in the Church and in various forms of dissent, has in some shape or other substituted a kind of luxury of feeling, and a new doctrine respecting the Atonement for the ancient and scriptural doctrine of the Cross¹ ; and has shown a marked repugnance to all those principles of mortification of life and self-denying obedience, which have been considered as connected with it, and which have formed the emphatic teaching

¹ This allusion is explained in Tract No. 80, p. iiii. 5.

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of our own Church. So much has this prevailed, that it has induced persons to believe that holy men of old, who spent their lives in frequent watchings and fastings and prayer, had entirely mistaken the whole nature of religion; had not only proceeded on a circuitous path, but had entirely missed the true one; and had quite mistaken the only mode of access to CHRIST. That to labour to become conformable unto His death, was in fact to forget the efficacy of it; and would serve as an evidence of having done so without some express declaration to the contrary. All this teaching is only mentioned as a fact, and as a proof of the tendencies and spirit, from whatever cause arising, of this age and nation. It may be that these distorted statements of Christian doctrine are but the shadows occasioned by the partial breaking in of the truth upon a corrupt age. Here therefore the Church has been, throughout the dangerous influences of the times, to those who would be guided by her, "a lantern unto the feet, " and a light unto our paths."

Another proof might be taken from the political principles which have characterised this country as associated with the name of liberty. It would be difficult to express them under the mildest terms, but as those of independence, of maintenance of national rights and privileges, as principles of resistance against arbitrary powers; whatever definite name and shape they assume, they immediately stand out before one as the very opposite to the peculiar tenets of the Gospel,—these are throughout, whether as shown in matters of detail or in their general spirit, directly the reverse to those principles described; from the precepts and example of Him "who learned obedience by the things "that He suffered." And although the maintainers of the political opinions alluded to would, in some measure, allow the necessity of loyal obedience, yet they would mention and dwell on cases of aggression, which would serve as exceptions. It is on this account that their opposition to the scriptural doctrine of the Cross is most apparent, inasmuch as Scripture, in expressing the duties of this kind in numberless cases of precept, example, and the like, never speaks of exceptions,—often carefully excludes them; whereas, knowing what is in man, and "looking before

“and after” for him, better than he could for himself, it necessarily would have mentioned such cases, if any exceptions had been necessary. It appears, therefore, as a very singular providential correction to all this, that there has come forth, as it were, a hand upon the wall, without a human body, to which it can be referred as its Author, and has written in distinct characters, *The lesson of obedience.*

And in the next place, the external prosperity which has been alluded to, is a reason why, according to the usual tenor of the Divine dealings, a message of warning, of humiliation, and of obedience, should be addressed. That the pride of ease and abundance, the pride of intellect and false liberty, should be spoken to in a tone of this kind is quite in harmony with Scripture; so as to afford, from the analogy, an intimation that it is the same voice which speaks to us in both. To the poor the good tidings are preached: but the commandments, and woe, and self-denial, to the rich. “Let the poor rejoice in that he is exalted, but the rich in that he is made low.”

10. *Our situation a trial of obedience.*

It might moreover be pointed out, that to those who would follow this Divine guidance, and the teaching of the Church, there has been something in her condition which has had peculiarly the tendency of fostering this spirit, and affording opportunities for the exercise of it, from the very peculiarity of her position. For the circumstance of our being mixed up with the world in spiritual matters is an especial trial of our obedience to God, of our obedience to His Church as such. It is especially a discipline to, and trial of, our obedience. If our chief and subordinate ministers are in some measure thrust into, or thrust themselves into, their position over us, by a certain temporal influence, and afterwards maintain their authority by things which are of this world, such as wealth, or learning, or eloquence: And if there is a want of effectual power in the Church to remove obnoxious ministers: such a state implies a very peculiar exercise of our faithfulness to the Church of God, when her own

intrinsic claims to our allegiance are so far withdrawn from view. And in her ministers also, it is the same exercise and trial of their Christian loyalty, when the claims which the world makes upon them to compromise their higher duties are so constant and so plausible. And obedience to the Church is more particularly an act of obedience to God, when she exercises few visible indications of her approbation or censure.

That this our peculiar position is especially a trial of obedience, will be seen from a comparison, which is obviously presented to us, with various dissenting bodies. To whatever of these congregations a person may attach himself, it is evidently, throughout, the very opposite to this temper of obedience which is called into exercise ; so much so, that, in a mere moral point of view, without taking into the account the claims of the Church, one might consider this difference as the very characteristic between the Church and them. But the same argument might also be applied, in some degree, to other Churches, in comparison with our own, to show that the more visible and palpable is the authority which the Church exercises, the less is the temper of obedience towards the Church called into action. This may be forcibly seen in any single instance ; if we suppose a clergyman acting up to the many duties which the Church enjoins, but in which, from the peculiarity of her position, she does not enforce compliance ; and adhering to such as a matter of conscience : this is one of the strongest examples of allegiance to the Church, and dutiful loyalty of heart which can be presented. But such is not at all the case in a strict adherence to those points where Church authority interposes to exact the performance. But the former is so peculiarly an exercise of obedience, that no irregular pains with a flock, no appeals to piety and conscience, can instil the spirit so powerfully, or in any way without them. It appears in such cases, that instead of the visible hand of the Church, and tangible influences, instrumental in producing order and regularity, it was rather done by that secret and unseen authority, of which the many commands in the Service are instances by word expressed : in short, by imperceptible and spiritual, rather than by external and visible chains, such order is preserved. It is

ever in the still and small voice that God is heard. So quiet is the Church's teaching, ever pointing out the way to our feet; "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Besides that monitor which is lodged in the breast of each, it is our own Church, which, looking back to the early Church, and bringing down its teaching, is ever heard as a gentle voice behind us.

And now, if it be the case that there is, throughout and consistently, this peculiar and distinguishing *ἥθος* in our Church, we may expect to find the same realised in the peculiar temper of her sons, if in churches, as in nations, there prevail certain characteristic qualities, which are shown by a predominant influence of the same in their members. Something of a quiet resignation and temper of repose¹ is remarkable in those holy persons who have most closely adhered to the guiding hand, and drunk most deeply the spirit of our own Church. In this point of view it would be interesting to compare them with the remarkable saints of other Churches².

¹ Witness, for instance, the dying words of Hammond and of Hooker; the works of Butler, Kettlewell, Wilson, Ken.

² There is also another point from which our Church might be looked upon, if we would see her peculiarities. It is not pleasant to institute comparisons, or it might be shown, by a contrast with other forms of Christianity, which have relinquished the guidance of primitive Worship and Ordinances, how much we have still retained in the riches of a Catholic dispensation. If our Church has in some degree exchanged "beauty for ashes," the beauty of first love for the ashes of repentance, "the oil of joy for mourning, the garment of praise for the spirit of heaviness," still is she replete with blessings peculiarly healing and restorative, according to the meek forbearance which accompanied her Master's presence of old. Observe the descent and falling away, from spiritual gifts in that form of worship which is established in Scotland. Observe, instead of the consolations derived through ancient Liturgy, her cold disquisitions and dark speculations on the secret things of God; the penitential soberness which marks our Church may there be contrasted with a stern and gloomy sourness. We, when compared with primitive piety, appear to have dropped in some measure the more glad spirit of adoption, the more vivid consciousness that we are walking in the innumerable company of good angels, and the society of just men made perfect, in that city of the living God unto which we are come. Their system

11. *Our recovery of lost privileges depends on obedience.*

To all this it must be added, that if our circumstances have placed us in a position of servitude, if the height and depth of those mysterious blessings which are "hid in CHRIST," are, in some measure, withdrawn from us, as from "babes in CHRIST," we might suppose that we should have set before us the way and means of recovery, and of re-establishment as a pure branch of the Catholic Church. And now it would appear from Scripture, that it is the temper of obedience which alone will recover and realize these blessings to us; and to which also is attached the peculiar promise of strength and stability. It is "to the meek," says the Son of Sirach, "that mysteries are revealed," in distinction from "the many who are in high place and renown." (Eccl. iii. 19.) To which he adds, "Search not the things which are above thy strength; but what is commanded thee, think thereupon with reverence." It is this disposition, that of meekness, to which Scripture has attached the greatness of earthly promises, both as to duration, and as to the peace in this world which it is to obtain. It is reasonable to suppose that it is in the Church especially, as in the higher sense, "The land which the LORD our God hath given us," that they are fulfilled. It is to this temper that the fifth commandment gives length of days. It is to this that the Beatitude promises the inheritance of the earth, as their peculiar portion; and the words refer us back to the Psalm from which they are taken, for the fuller explication of them, "The meek shall inherit the earth, and delight themselves in the abundance of peace." (Ps. xxxvii. 11.) And that again

abounds in fearful terrors of bad angels; every emblem of mortality which the charnel-house can supply marks their sepulchres. Filial confidence, Christian hope, the happy Sunday, the glad sense of Resurrection, infuse no cheering spirit into their religion. It walks through the valley of the shadow of death; but not as fearing no evil from CHRIST's presence: for the unearthly light which breaks into it reveals not blessed Angels, but shapes of dismay. We speak, let it be remembered, of the system, not of individuals, who may be of course far more acceptable in God's sight than we who have higher gifts.

this promise of the multitude of peace has a peculiar reference to the Christian, is evident from a passage still higher than either, when our blessed SAVIOUR mentioned this as that point in following Him, in which we shall find rest, "Learn of Me, for I am meek "and lowly, and ye shall find rest for your souls,"—that peace, doubtless, which is beyond understanding.

Here therefore, clearly, is the strength of the Church ; if she is "to enlarge the place of her tent, and to stretch forth the curtains "of her habitations" into that goodly territory which God has given her in His Sacraments, it must be by this spirit of meek submission. "Ye have seen," it was said to Israel in the wilderness, and doubtless is intended of the spiritual Israel in the world, "Ye have seen how I bare you on eagles' wings, and "brought you unto Myself. Now, therefore, if ye will obey My "voice indeed, and keep My covenant, then ye shall be a "peculiar treasure unto Me, above all people ; . . . ye shall be "unto Me a kingdom of priests, and an holy nation." (Ex. xix. 5.) It is this meek obedience which is the key to the treasures of the kingdom. And it has been shown that this is the lesson, which, by a mysterious provision, has been written on "the fringes of the garments," on "the bells of the horses," "as a sign upon the hand," "as a memorial between the eyes," written, may we not say with reverence, by the finger of God ; inculcating that great Christian doctrine as the Divinely-sent preservative, and as most of all opposed to that temper which has characterized this age and nation, under various shapes and appellations of liberty. And, as the fifth commandment lays the foundation for this spirit of obedience, in the most intimate of earthly relatives, that of parents, so does *our own* Church stand in the most intimate position of spiritual relation towards us : if it be not the purest, and highest, and best, which is no question of ours (for we have not to choose, no more than we have to choose our own parents), yet the best suited by Divine Providence for our guidance and protection.

12. *Dutiful allegiance to our own Church in particular.*

THE necessity of obedience to our own Church, and consequently the security to be found therein, are to be set higher than they usually are, even by her friends ; such obedience extending to her spirit and intention (when not opposed to Scripture and the Church Catholic) as much as to points of positive command. For we are bound to obey the Church by CHRIST appointed. (St. Matt. xviii. 19.) And how does this obedience come before us individually, but by our own, while she is neither heretical nor schismatical ? We cannot help ourselves, we have no choice. Obedience, therefore, to her is obedience to God in the highest sense, as to His appointment. And therefore such obedience contains within itself somehow its own protection, has within it safety, and more than safety. When we quit her guidance in pursuit of any apparent good, we lose this security ; it is in this manner that our Church becomes to us the seat of "quietness and confidence,"

" I will lie still,
I will not stir ; lest I forsake thine arm,
And break the charm."

Or, to put the argument more particularly, we have the promise of our SAVIOUR's guidance in His Church to the end ; where are we to obtain that guidance so as to regulate our course ? In the universal agreement of a general Council. But these have been found impracticable, from the very necessity of the case ; therefore such suspension, or cessation, is the work of God, not of man. Where, therefore, is the allegiance due to such to be transferred ? God has supplied us with that which, though not even a Council, perhaps, of itself, yet, in our state of necessity, stands in the nearest place to claim that allegiance, in a Convocation. But these Convocations have been now suspended by the same Power. General Councils have been found unworthy to preserve the deposit, from the unfaithfulness or divisions of Christendom ; Convocation, from those of our own. To what, therefore, is our allegiance due ? As in the former case to the last general Coun-

cils, which were Catholic, so is it also now in our own case due to the last Convocation, and to that order of things which it has bequeathed to us in our own Liturgy. The very suspension of Convocation seems to rivet and fix the necessity of our obedience the more, for the Divine Lesson imparted thereby is, that since we are not in a state fit to regulate ourselves, we must abide by the fixed regulations of a better age. In this also are indications of the same fatherly Hand.

And, with respect to that teaching which God has supplied us with, in the very matter and structure of our forms of worship, it must be remembered that, in this Treatise, our Liturgy has been considered with respect to its weak points, its modern changes, wherein it has been our object to show, that the strength of God has been evinced even in this our weakness, that even those changes have been regulated by a Divine control. Much more, then, may it be concluded to be the case, that our strength and guidance consists in those ancient and Catholic forms themselves. To take one single instance ; the appointment of select passages from Scripture in the Epistle and Gospel. Consider how valuable this is ;—to say nothing of the harmonious union it supports with other Churches, consider how it prevents any popular religion of the day, and its peculiar doctrines, from taking up their abode in our sanctuary ; or again, how it counteracts the very evils arising from a reaction against them ; how, in short, it preserves the Catholicity of the Church. If any new Gospel were to prevail, it would endeavour to speak with the voice of Scripture, by selecting passages to suit its own purpose. But permanency and continuance is one of the chief attributes of the Church, of whom, as of her Divine Founder and Ruler, it may in some sense be said that she is “the same yesterday, and to-day, and for ever.” Whatever popular impulses may prevail on one side or the other, they affect her not. In her still abides the Divine presence, as the visible Shechinah in His temple of old. He continues to be her King, “be the people never so impatient ; “He sitteth between the Cherubims, be the earth never so un-
“quiet.”

13. *Especially necessary at the present crisis.*

And it is especially necessary, in the present day, that we should look to our own Church in this view as our divinely-appointed guardian and instructor, as light, and as, consequently, refuge. And surely we have reason to hope that a stream which has been so providentially, and, we may say, miraculously preserved, bringing down its pure baptismal waters unpolluted, will not even now be lost ; but continue to pass through the wild sea of opinions which prevail, and, as with that fabled river of old,

“ *Doris amara suam non intermisceat undam,*”—

again to emerge, it may be, in a worthier and happier clime. In the meantime, through seasons of universal excitement, she administers strength and health to quiet minds. For those who reject her, amid the overflowings of ungodliness, the worst may be apprehended, whether we look to the signs of the times, or to the certainty of God's judicial visitations : “ Forasmuch as this “ people refuseth the waters of Shiloah that go softly . . . now, “ therefore, behold the Lord bringeth up upon them the waters “ of the river, strong and many, even the king of Assyria,” (Is. viii. 6, 7.) the Antichrist, we may suppose, of the mystical Babylon, whoever he may be.

To ourselves in particular the importance of the subject arises from this circumstance. That “ the best things are liable to be “ abused,” that “ the perversion of that which is best is worst,” have passed into proverbs. Into the very highest and purest things evil will accompany us : an indefinite and unreal notion of Church principles may prevail, and the spirit of “ lawlessness,” with which the air is impregnated, may adopt that shape, as well as any other, from want of a deep seriousness of mind ; and a temper of irreverence may pervade it, as well as other systems, from not realizing its principles. The same longing to set foot on forbidden ground, the same itching desire to handle, and curiosity to look into, the secret things of God, the same passion τὸν

ἀπεόντων, of which the heathen poet speaks¹. Ἀπροσίκτων ἐρώτων, says the same writer, ὁξύτεραι μανίαι (Nem. xi. 63), more eager are the feelings which are set on unallowed (or unattainable) objects of affection. What we want, and have mercifully supplied to us, is a plain practical guide for those whose only desire is to have sufficient light furnished them to carry them through the night in safety. And it has been shown, that such an obedient adherence to the guide afforded us is more likely to bring us to the knowledge of the very highest truths in religion than any thing else.

Had the Jews seriously attended to the indications which their Scriptures had afforded them, in speaking of mercy rather than sacrifice, and innocency more than washing of hands, they would have known the MESSIAH. In like manner it seems not unreasonable to believe that, in the Church itself, whom, as a matter of loyal obedience, we are bound to follow, there may be furnished that peculiar light, that supernatural, as it were, and gifted lamp, which should develope the things around us, so far as to render our pathway clear and safe, although not such as to gratify the curious imagination². To a speculative and anxiously-forecasting mind our course is beset with difficulties, but it must be remembered how much is said in Scripture of its promises being retained for those, who "wait for God"³.

¹ Ἦρατο τῶν ἀπεόντων,
τῶν, οἳ καὶ πολλοὶ πάθον.
Ἰστί δὲ φύλον ἐν ἀν-
θρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώ-
ρια, παπταίνει τὰ πόρσω,
μεταμῶνια θε-
ρεύων ἀκράντοις ἐλπίσιν. Pyth. ili. 34.

Thucydides also uses a similar expression; δυσίρωτας εἶναι τῶν ἀπόντων. lib. vi. c. 13.

² "The primitive Fathers," says Bishop Wilson, "were ever modest upon religious questions . . . and carefully suppressed the curious, restless temper."
—Sacra Privata, Tuesday, Meditations.

One of the appointed Gospels peculiar to us, which has not been before noticed, will illustrate this our situation. On the second Sunday in Lent, that in the Roman Missal is on the Transfiguration, which thus becomes the prominent

Besides which it is especially necessary that, in upholding great and good principles, we do not forget humble duty,—the keeping of the heart, from whence are the issues of life. The extreme value and importance of principles, natural religion itself teaches us, by the earnestness instinctively shown in maintaining even the shadows of truth, however false. And Revelation confirms the same by making our salvation to depend on our belief, *i. e.*, on our acceptance of, and adherence to, certain principles. But yet the preservation and maintenance of those principles in the world at large, may be the work of God alone, so far as not to admit of human forecast or prudence, excepting as subordinate to certain definite callings and duties. To turn the attention too exclusively to certain great principles, without reference to human affections, and lower responsibilities, may imply presumptuousness in man, and be detrimental, in the highest degree, to the moral character. It were well worthy of enquiry whether there be not some grand fundamental error of this kind developed in the Church of Rome. It has had peculiarly entrusted to it the keeping of great, doctrinal, Catholic truths; and in the keeping of these it has also peculiarly stamped upon it the mark of Cain, fraternal blood. This is a wonderful phenomenon, but the temper that gives birth to it, is generally to be perceived in religious controversy, in drinking up the springs of natural affection and Christian compassion. For, although religious persecution, especially in the atrocious scenes it has given rise to, in burning

subject for the day in the Roman and Parisian Breviaries. We are thus led by them from our blessed Lord's temptation on the previous Sunday to be with Him soon in His glory and on the Mount. But instead of this we have in our own another Gospel, the subject of which is the woman of Canaan requesting to have "the crumbs that fall from the children's table." If this change (or rather difference, for our own is in the *Sarum*,) is in a beautiful and touching manner expressive of our condition, yet is it not the less so our blessedness if we act up to it; for there is scarce an instance of a higher expression of favour and acceptance than that to the poor woman, though it is after "bearing long with her," and drawing out more fully her penitential request. We are not to be on the Mount with the three favoured Apostles; but from the borders of Tyre and Sidon, we may gather up the crumbs, and fall at His feet and worship Him, and wait for Him in our need.

men for their religion, must, I fear, be referred to the author of all evil, as clearly his work ; yet in this, as in other matters, it is something truly right and good, for which he substitutes a delusion of this kind, which dries up the milk of human charity. There does really exist an Angel of light, whose semblance he thus assumes. The reason doubtless is, the instinctive sense in human nature of the extreme value of truth, and of the little importance of life itself in comparison with it. But it is often better inculcated by implication, which it is when it deeply imbues the moral character, than by direct controversy¹.

14. *Difficulty of realizing sanguine hopes.*

There is also another point which renders this subject important in the way of quietness and consolation, and in keeping down

¹ One instance may be mentioned of the kind of case to which the foregoing observations may apply. To declare positively that the Pope is Antichrist, and then to act, and to call others to act on this assumption ; or, on the other hand, even to declare that Popery is in no way a developement of Antichrist, and cannot be the full developement hereafter, may, in either case be presumptuous, (although, certainly, we do not discern in it that mark of Antichrist, "that it denies the Son.") Such confident determinations may be like the declaration of the Jews, that our SAVIOUR could not be the CHRIST, as Elias had not first come ; for indeed the Baptist had himself told them that he was not Elias. Whereas, if instead of drawing these strong conclusions, and then acting upon them, they had obeyed the Baptist's injunctions, which seem to have been appeals to each person to amend his own daily life ; then would they have believed in our SAVIOUR ; then would they have arrived at that spiritual discernment of heart, which our LORD indicates to have been necessary in order that they might be able to receive it, that the Baptist was in fact Elias (St. Matt. xi. 14), in spite of speculative difficulties, and the Baptist's own declaration that in one sense, (viz., that which they intended,) he was not that Elias. This is the more necessary, for this reason, that there appears from Scripture some grounds for supposing that the worst condemnation will be connected with the greatest light ; if, therefore, we frighten ourselves from what is good in principle in the Roman Catholic faith, with the idea of Antichrist, we may forfeit and fly away from the essential saving doctrines it maintains. If, on the contrary, from the essential saving doctrines it maintains, we declare it to have no connection with Antichrist, it is possible we may unawares be furthering the cause of the great apostasy, and come in for some share of its condemnation.

excited and curious thoughts. It has been observed how much the blessings and privileges which are peculiarly those of the Gospel, and especially those of the highest value, are connected with temporal calamities, and, in many cases, depend upon them ; as, for instance, the joy and exaltation, and “ the manifold more “ in this present life,” attached to persecution, necessarily imply persons who will persecute : the comfort of them that mourn, and the inheritance of the meek, imply cause of grief, and occasion of anger. Poverty and an ill name have the blessings of the Kingdom. Above all we have the worldly condition of the Author and Finisher of our faith, and the cloud of witnesses which attend Him and partake of His sufferings. Now all these things create a difficulty in conceiving the existence of a high state of external prosperity, and of internal well-being coincident with it, in the Church, not sufficient to do away entirely with those expectations which good men have entertained¹ ; but such as to still any unquiet anticipations respecting them. And more than this, to keep us from having our minds too much riveted and engaged in sanguine views of the Church realizing, in external appearance, the greatness of the promises made to her : the grandeur of such, the riches of the kingdom, may be throughout entirely of an internal and spiritual nature, ascertained and possessed mostly under afflictions and privations ; so that she may have to the end, like her Divine Author, “ no form nor comeliness,” nor, to the worldly eye, symmetry or beauty, “ that we should “ desire her ;” but still, under this external humiliation and contempt, her children may “ see her glory ;” as St. John did that of CHRIST, or the inspired Psalmist, when he said, “ Thou art “ fairer than the children of men : full of grace are thy lips.”

And indeed the highest expressions by which Scripture represents the blessings of God's presence in His Church, are rather those of refreshment and relief, under existing and pressing evils, than positive enjoyment independent of them, and which therefore imply the pressure of those evils, *c. g.* “ For thou hast been a “ strength to the poor, a strength to the needy in his distress, a refuge

¹ See Bishop Wilson's *Sacra Privata*. Friday. Penitence, *ad finem*.

"from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." (Isa. xxv. 4.) It is not usually observed how much the most glowing descriptions, prophetic of the Christian blessings, consist in figures of this kind, which represent good as arising out of, and perhaps existing together with, temporal evil; as, "I will make the wilderness a pool of water, and the dry land springs of water; "I will plant in the wilderness the cedar." (Isa. xli. 18, 19.) And so also with regard to all those expressions of "the wolf dwelling with the lamb," "the leopard lying down with the kid," "and the little child leading them;" "and the sucking child playing on the hole of the asp." May they not be fulfilled, not in the absence of temporal evils, but in this, that temporal evils will be rich in spiritual blessings, when accompanied by a child-like temper? It is by similar expressions out of number that our SAVIOUR designates Himself through the Prophets. "I give waters in the wilderness, and rivers in the desert;" and in another place, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; "when thou walkest through the fire thou shalt not be burned." (Isa. xliii.) Such also are the typical figures of the Christian state, such as the children singing in the fire, and Daniel alive in the den of lions. The same also seems to be inferred by the numerous prophetic expressions, as in the Psalms, which speak of our SAVIOUR as suffering, not only in His own person, but likewise in His members. Those good things, therefore, which are in store for the Church, may be like most, if not all, other prophecies before they are fulfilled, entirely of a nature defying our previous suppositions; only we can see thus much, that the enjoyment of high spiritual privileges, together with temporal prosperity, appears incompatible.

It is moreover remarkable how often the word "*witness*" is applied in Scripture, either to the Church, or to the HOLY SPIRIT as within her, or to those sent by Him; as if in this point of view alone, i. e., as a witness, it had a great office to fulfil. And if the history of the ancient Church, at any place or period we take it after the earliest days, creates a feeling of disappointment,

such a sense of things ought in no way to paralyze endeavours in behalf of the holy cause of the Catholic "faith once delivered to the saints;" but should have the effect of sobering and strengthening, and, I may add, of spiritualizing our views, as looking forward rather in the hope of being ourselves with God, than of what may happen here: above all things as motives to Christian courage and Christian compassion, with respect to ourselves and the rest of mankind, and Christian reverence with respect to God. With these for our watchwords, if we act up to them, we shall never fail.

15. *The voice of warning.*

The conclusion to be deduced from the whole subject may be this. Now that we are called upon, from every quarter, to prepare ourselves for something coming on, and all things appear to portend an approaching struggle of the powers of good and evil, it appears highly desirable that, under the excitement of the day, we should not mistake the matter, but consider in what our true strength lies, namely, in repentance and obedience; and from thence, having made our peace with God, in possessing our souls in patience.

On the other hand, that we do not set too high a value on the temporal advantages of the Church, or allow them to come into competition with sacred and high principles, remembering that at such times especially, "the Refiner sits" to "purify the sons of Levi." It is He who hath told us to buy of Him "gold tried in the fire;" in distinction, we may suppose, from false worldly principles, which will not abide the day of proof; for during our prosperity, it has been indeed the case, that we have been "lukewarm, neither cold nor hot." Now through the foregoing Treatise it has been often found necessary to refer to our blessed SAVIOUR's awful warning to the Churches, in the vision of the evangelical Prophet, inasmuch as we there have His own words addressed to particular Churches, which had been brought up like our own, and established in the faith; and our object has been to ascertain, as far as we reverently may, His voice to our

own Church. It so happens that His warning to one of those Churches is very much the same as we have supposed it to be to ourselves. It were indeed presumptuous to say that the whole argument herein deduced, if true, becomes equivalent and parallel to anything so divine and holy as those sacred words of our Lord Himself; yet we may, I think, venture to say, that our Lord does in those words of Scripture speak to us, and that the subject which has been pursued, points our attention to those His words, and has the effect of laying an emphatic stress and particular application to each verse and part of it, as having a reference, in our own case, to some of the points which have been commented on. The warning is this :

“ These things saith the Amen, the faithful and true
“ Witness, the beginning of the creation of God ; I know
“ thy works, that thou art neither cold nor hot : I would
“ thou wert cold or hot. So then, because thou art luke-
“ warm, and neither cold nor hot, I will spue thee out of
“ my mouth. Because thou sayest, I am rich, and increased
“ with goods, and have need of nothing ; and knowest not
“ that thou art wretched, and miserable, and poor, and
“ blind, and naked : I counsel thee to buy of me gold tried
“ in the fire, that thou mayest be rich ; and white raiment,
“ that thou mayest be clothed, and that the shame of thy
“ nakedness do not appear ; and anoint thine eyes with
“ eye-salve, that thou mayest see. As many as I love, I
“ rebuke and chasten : be zealous therefore, and repent.
“ Behold, I stand at the door, and knock : If any man
“ hear my voice, and open the door, I will come in to him,
“ and will sup with him, and he with me. To him that
“ overcometh will I grant to sit with me in my throne,
“ even as I also overcame, and am set down with my
“ FATHER in His throne. He that hath an ear, let him
“ hear what the SPIRIT saith unto the Churches ¹.”

¹ Rev. iii. 14—22.

NOTE.—Some things in the foregoing pages may have been spoken of as new, of which it would be more correct to say, that original forms, to which they can be traced, are not known to the writer, but these may possibly be such; e.g., the Collect for Quinquagesima Sunday has been thus spoken of, but some have observed that the language and spirit of that Collect savours of antiquity, more than of later religion. So also with regard to the appointed Sunday Lessons, it may be that their selection is not so recent as we have supposed, but that reasons for their appointment may be found in former Liturgies: see, for instance, the Sundays in Lent and the previous season in the Roman Breviary.

These Tracts are continued in Numbers, and sold at the price of 2d. for each sheet, or 7s. for 50 copies.

LONDON: PRINTED FOR J. G. & F. RIVINGTON,
ST PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1839.

GILBERT & RIVINGTON, Printers, St. John's Square, London

ON RESERVE IN COMMUNICATING RELIGIOUS KNOWLEDGE.

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PART IV.

THE TESTIMONY OF THE ANCIENT CHURCH.

1. *No argument adduced against the principle : History of the subject in the writer's mind.*

THE writer made every inquiry of friends before the late Tract on this subject was published, to ascertain to what objections it was liable ; and since the publication, he has looked out with great interest for every thing that has issued against it, with the expectation of finding either arguments adduced, which would militate against the principle itself, or such as would be calculated to show that, allowing the principle to be true, it was not capable of bearing out the conclusions to which it has been applied : for, by means of such objections, the writer had hoped either, by answering and explaining them, to draw out and establish more clearly his main principle ; or else to be assisted in seeing that the case could not be proved ; under which circumstance he trusts he should be ready to acknowledge it. But to his great disappointment he has found nothing of this kind ; he is not aware of one single argument adduced that touches the question ; but much vague declamation, and strong alarms expressed, because the view interferes with certain peculiar religious opinions, or on account of some motives attributed to the writer's friends, or on other similar grounds, which in fact (even were they true) in no way affect him or this principle. That those who will not afford the subject a patient consideration should not agree with him, does in truth only confirm the argument which the writer wishes to maintain ; which is mainly this, that religious truth cannot be known without serious attention. If there is something sacred and divine in this rule of reverential forbearance it cannot be thus controverted ; nor has it in any way been put forth with any party feeling, nor will any one say it

has been treated by us in a spirit of controversy: the sole object being to know, by what means we may best arrive at truth, and promote religion in the world.

But independently of these objections, the writer has himself felt that there was much in the subject that needed explanation, and which was liable to misconstruction. He felt it at the time of publishing the former treatise, and has done so ever since. And some friendly notices, which have mentioned this, have not expressed it more strongly than he has been himself impressed with it: partly from not fully seeing how far the inferences might lead him, which were deducible from a principle that he considered as true; and partly from some of his original observations on the subject having been misread and lost at the time of the publication, comprising the whole of the proof from antiquity which is here given; and as the inquiry has from its very nature occasioned some unavoidable misapprehensions, perhaps he could not better explain his sentiments than by recording the history of them in his own mind.

The opinion was not at first formed from a knowledge of any system of the kind in sacred antiquity, nor from observing that the principle was so fully maintained throughout the whole of the Holy Scriptures as he has since found it to be, much less from any speculative theory adopted in the study; but from his own dealings with mankind in the care of a parish, and his observation of the conduct of others who, he thought, had most experience and good sense and singleness of heart in winning men to the truth. Much pain was occasioned him, and much injury he thought was done to the cause of the Gospel, in those who, from habit or want of consideration, acted otherwise. It appeared to him that, though his mode of proceeding was contrary to that which such persons require, yet it was according to the maxims of Scripture: and often oppressed, as we cannot but feel, while thus acting, at being considered by some almost without the pale of the Christian covenant, yet his own natural sense of right, delicacy, and even Christian expediency, and much more his notion of the Gospel itself, could never allow him to act differently; considering that in the care of himself he had more to guard against

insincere profession, and unreal systems of thought and feeling in religion than any thing else ; and that in others also he had nothing so much to seek for as true honesty and seriousness of mind, respecting a state so awful as that which Christianity represents ours to be. It appeared to him that there was no subject upon which we were so much and so earnestly cautioned throughout the Gospels as this (especially through all the Sermon on the Mount, and in our Lord's last discourses in St. John,) and that in the world at present the standard of things was so external, that there was more than ever danger of false pretension,—of an unreality, a want of thorough simplicity and seriousness, a secret looking to the world, such as would eat out the very heart of religion. Thoughts of this kind were constantly in his mind : not that he had any notion whatever of a system, or indeed of any great and extensive principle, nor even did his feelings assume any definite shape so as to support themselves by arguments and decisive reasons why his sentiments and practice were unlike those of certain others ; but he only felt that in acting otherwise in occasional instances of various kinds, he was doing violence to something sacred and to natural modesty ; and that the obloquy he was subject to he shared with those of whose fidelity he could not doubt, such as bishop Butler and bishop Wilson. And indeed when continually engaged in these and the like thoughts, he had felt inexpressibly relieved and comforted at finding those whom he could most value not only quite free from all this, but watchful against it in themselves and others. Perfectly one and of a piece with this appeared to him the uniform tendency of Holy Scripture, when viewed with a reference to this subject, as has been shown in the previous part of this treatise. And in reading the ancient writers with this view he found throughout, if they did not fully explain the whole of our Lord's conduct on this principle, yet they incidentally allowed it, and bore the fullest evidence to the opinions he has stated. So much so indeed that the doctrine, which appears new and strange to many of us in the present day, would have been one with which they were quite familiar. The inferences implied, and the practices recommended, would have been considered by the Ancient

Church as a matter of course, and this it is our present object to show.

2. Testimony of the early Church full and extensive.

But before entering on this part of the subject, which was before accidentally omitted, let us be understood in our appeal to antiquity. The principle has not been founded, as some have stated, on the primitive practice, but on Scripture alone. And our appeal to Catholic antiquity would be sufficient were it only to prove that it is not opposed to our opinion ; but so far is this from being the case, that, on the contrary, we shall find that it fully supports it in a variety of ways. We shall find scattered intimations of this kind pervade all primitive writings : but that more particularly there were two customs which embody and strongly put forth the principle. The first an external system of discipline, designated by the Latins the Discipline of the Secret, according to which they kept back in reserve the higher doctrines of our Faith until persons were rendered fit to receive them by a long previous preparation. The other an universal rule in the explanations of God's Word, which is founded on the supposition that it contains mystical meanings disclosed only unto the faithful.

To these two points therefore we would especially draw attention in our appeal to Catholic Antiquity ; first of all that not only what we have supposed respecting our Lord's concealing His Divine presence is confirmed both by the express allusions of the Fathers, but also by their adopting into the Church a mode of acting, which appears to us extraordinary, and which either took its rise from this circumstance (*i. e.* of Scriptural example), or was founded upon a great religious principle. Secondly, that they universally seem to suppose that there is in Holy Scripture something which is throughout analogous to what we have traced out in the history of our Lord's life, so that there is an unity of action and manner of a very remarkable kind in the two cases. They suppose that our blessed Lord is as it were, throughout the inspired writings, hiding and concealing Himself, and going about (if I may so speak reverently)

seeking to whom He may disclose Himself; that there are many things in Scripture which might appear common and ordinary accounts, relating to passing events, or words which appear to speak only of temporal wisdom; that our Lord is walking therein and concealing His divinity: in the same manner that we have supposed that in our Lord's ordinary walk and mode of life among men He very studiously and remarkably concealed His ineffable majesty under the appearance of common humanity, accompanied with great goodness. Though these two points are different yet they involve one common principle.

But when we come to produce the proof from the ancient Church that we are putting forth no new doctrine, we find it a task really very difficult, from the very abundance of the matter; the principle is thoroughly and entirely infused into their whole system; their words, their notions, their practices, thoroughly breathe of it, so as to indicate a state of thought and feeling perfectly at variance with those modern systems, whether that (improperly) called Evangelical, or the cold and barren (equally miscalled) orthodoxy of the last age; so as to show an entire and essential difference in tone and spirit. The proof is difficult, for one hardly knows how to produce it; if we were to bring forward, generally, sentiments from the Fathers which imply it, it would occupy volumes; and besides this, the testimony is so varied in its nature that it makes an attempt appear desultory. It is like attempting to describe some strong impression of the mind, which is shown in the body in every part; every limb, and every gesture may be indicative of it, and yet it may be rather expressed by the whole than by any part, and to select one, would not adequately serve the purpose. So does the principle pervade the body of the Church, appearing now in one part, and then in another; now in action, now in demeanour, now in expression, and often in all together, and yet in so subtle a manner as to defy description. The Fathers speak of it as our Lord's mode of conduct; they speak of it still more, as St. Paul's in all his teaching; they speak of it as a rule of Scripture, as a principle in morals; their practice with regard to others, and their studies, both alike imply it. There is, perhaps, not one among the Fathers with whom

one would not find, on this subject, that sympathy and understanding which it is in vain to seek for among moderns, at least, among those who are imbued with a spirit alien to the Church.

The spirit and practice of the Ancient Church is like the genuine and retiring modesty of first love in contrast with the feeble loudness and noisy display of a counterfeit, which would fain renew feelings it has lost: "with their mouth they show much love." (Ezek. xxxiii. 31.)

The instances we have to adduce, must therefore necessarily be various in their character, and may appear to allude to things in themselves distinct; one to a secret sense in Scripture, another to a moral rule of action, another to a rule of Church discipline, and another to an historical fact respecting our LORD or His Apostles. But it must be observed, that it is this very diversity which most establishes the point in question; namely, that it is a great moral and religious principle, of which these are incidental manifestations: for either of these points proved singly, might be supposed to be only the effect of imagination, or a train of circumstances that might be otherwise accounted for: but a concurrence of the whole in points, each of which is contrary to our at present received notions, can only be referred to a general principle. Besides which, this very variety opens to us a subject of exceeding interest, namely, our blessed LORD acting towards mankind through the whole of His Church, in a manner strikingly in harmony with His personal conduct in the days of His Incarnation.

*3. The existence of what has been termed the *Disciplina Arcani*.*

Now first of all with regard to the *Disciplina Arcani*: what has been said would naturally lead one to conclude that it owed its origin to a most sacred source. It seems so perfectly in accordance with all that has been noticed of our LORD's conduct, (in Tract No. 80. Part I.) that His example and mode of teaching will consistently account for its origin in a manner that nothing else will. And moreover, that alone will suggest a reason

why the principle should have become so universal, without any apparent reference to that definite system of Church discipline.

But even were we to suppose, as some have imagined, that the practice of the *Disciplina* had its origin in religious or philosophic mysteries among the heathen: even this by no means destroys our argument respecting the principle itself as a rule in religion or morals; for the very existence of those mysteries themselves remains to be accounted for. If the principle we maintain is a truth of God, and strongly stamped on His revelation, such a principle must be founded on our moral and spiritual nature, and therefore of course may be expected to be found among mankind; this would account for its existence in Egypt and early Greece. But there is great reason to believe that the pagan mysteries took their rise from something more holy than themselves. One cannot seriously reflect on Herodotus' account of Egypt, and the mysterious awe with which he forbears to speak of certain things in religion, without apprehending that there is much more in it than any system of man's invention; that amidst the extensive corruption of primitive religion which took place in that country, there still remained an indefinable fear, which could only find its correspondence in the sense handed down of the awfulness of the true God. So that at all events, were we to allow for a momentary supposition that this *Disciplina* had an heathen origin, the very existence of these pagan mysteries would serve greatly to establish the principle as a law in our moral nature.

But it has been well said, that to suppose the doctrines of the Holy Catholic Church owed their origin to the practices of heathen philosophy, is as if a person were to imagine that the sun owed its light to a reflection of the moon in the waters; and this we should be doing, if we allowed the secret discipline of the early Church to have owed its origin to any heathen custom. But the principle of reserve on which it is founded, is thoroughly consistent throughout with all the methods of revelation, and quite consistent in itself in all its extensive developments in the Church. If we grant it to be true that there are no proofs of the existence of the *Disciplina* itself before the middle or the end

of the second century, this would only prove that it might not have appeared as a definite system; it may have been wrong, as is the case of other institutions, that it should have assumed a precise form and name at all; or the circumstances of the Church preceding it may not have required it should do so, from the Christians being necessarily of a strong and marked character to be Christians at all, while the Church was herself struggling into existence. Yet had we a close and accurate account of the manner in which the Apostles dealt with individuals as we have of our Lord Himself, we might have found in them a continuation of His own mode of teaching, as there remarked by the close attention which the narrative admits of. Some indications of it are at once obvious in the Acts of the Apostles; for instance, the great danger we have supposed to accompany the revelation and acknowledgment of the Presence of God, is at once exemplified in the fate of Ananias and Sapphira, and the awful rebuke addressed to Simon Magus.

But the very obscurity which hangs about the practices of the early Church, the silence in which many things are left, seems to indicate something of this principle. How little from the Epistles of St. Paul, or any other records of the first ages, do we learn of any of the forms of discipline which the Church doubtless then observed? and afterwards the mention of the Secret Discipline seems to be often but incidental. Indeed, it is by no means evident that even Justin Martyr does not allude to it, it is well known that he applies the word *φωτισμός*¹, or illumination, to Baptism, a word afterwards used with reference to the instruction in Christian doctrine imparted at that Sacrament, and the light then bestowed. Add to which we know our Lord was for forty days conversing with His disciples of the things concerning the kingdom, of which nothing is publicly written or declared: in these things it was, as St. Peter says of the Resurrection, they were disclosed, "not unto all the people, but to certain witnesses chosen of God." We find, more-

¹ Justin's words are *καλεῖται δὲ τοῦτο τὸ λαῶντον φωτισμός ὡς φωτιζομένων τῶν διάγονων τῶν ταῦτα μανθανόντων*.—*Apolog.* b. i. 61.

Clement of Alexandria says of the same word, *φωτισμός, ἡ μαθήτεια κίελεται ἢ τὰ κεκρυμμένα φανερώσασα*.—*Strom.* v. 10. 65.

over, that the heretics of the first age maintained that their doctrines were of that more sacred kind which our LORD and His Apostles had divulged to certain favoured disciples¹. Although there was no truth in these allegations, and no proof of a divine authority for the *Disciplina*, yet is it not likely that the false assumption of the former, as well as the latter system, may have taken their rise in some great truth, viz. our LORD's mode of communicating knowledge to His disciples, and a certain reserve in disclosing Himself?

Add to this the extraordinary ignorance of the heathen writers respecting Christianity, and the strong indications which all must have noticed throughout St. Paul's Epistles, that he discloses and withholds Christian knowledge and mysteries, according to the meetness of those to whom he was writing to receive them.

If intimations of these things are but faint in the first age of Christianity, yet in the next they derive the most ample confirmation throughout the works of St. Clement of Alexandria, Origen, Tertullian, and most of the succeeding Fathers; their mode of speaking of religion, of interpreting Scripture, always seems to imply this principle of reserve. The *Disciplina Arcani* is spoken of, not as some ecclesiastical system founded on motives of expediency, as is now often supposed, or arising from the circumstances of the times, or as merely directed towards the heathens; it is implied that this reserve is an universal principle in morals; that its assuming a strong and definite shape in the *Disciplina Arcani* is only an accidental development of it; that it is founded deep in our nature; that the system is to be traced throughout the heathen world in some shape or other, proving it to be either of divine origin or arising out of some common principle; that it has the authority of our LORD Himself and His disciples; that it was practised by our LORD, not from the immediate and necessary exigencies of the occasion, but as a great law and rule of religious wisdom; that an awful and reverential sense of His thus disclosing Himself only according to the state of man's heart is the only key to the knowledge of His ways, either in His moral providences or His more direct revelations.

¹ See Wotton's *Pref. to Clem.* p. cliv.

4. Indications of the principle independent of any known definite system.

The very silence therefore of the first ages is on this subject in our favour ; and a few passages that do allude to it, are in themselves so interesting, and so much tend to confirm the view we have taken, that we cannot withhold a fuller reference to them, though they have been already alluded to. The Author of the Epistle to Diognetus, which has been ascribed to Justin Martyr, says incidentally in the passages before spoken of, "having been myself a disciple of the Apostles, I am become a teacher of the Gentiles. The things which were delivered to me, I am the means to convey to those who are worthy, who have become disciples of the truth. For who is there that has a love for the Word, who does not seek clearly to know those things which were by the Word shown openly to the disciples, to whom He declared them, being Himself manifested to them, speaking with all freedom, not understood by the unbeliever, but conversing and explaining to the disciples. And they who were by Him esteemed faithful have become acquainted with these mysteries of the Father ¹."

This simple and undesigned but distinct allusion to the teaching of our Lord Himself is much to be observed, and seems by the mention of the disciples to carry on, and connect with the system of the Church that reserve which has been noticed in the Gospels, and serves to explain in some degree that silence, so remarkable in the New Testament, of the things concerning the Church delivered to faithful men.

The passage quoted by Mr. Keble on the subject of tradition from the bishop Hippolytus bears an undesigned testimony to this principle also at an early period. "Take care," says that holy Father, "that these things be not delivered to unbelieving and blasphemous tongues. For the danger is not inconsiderable. But impart them to serious and faithful men who wish to live holily and justly with fear. For it is not without a purpose that the blessed Paul in his exhortation to Timothy says . . . "Keep the

¹ See *Justin Martyr ad Diognetum, ad finem.*

deposit committed to thee;" and again "what thou hast heard from me by many exhortations, commit these to faithful men, &c." If therefore that blessed Saint delivered "these truths which were easily accessible to all, with religious caution, seeing by the Spirit that all have not faith; how much more shall we be in danger, if, at random and without distinction, we impart the oracles of God to profane and unworthy men¹."

This testimony not only sanctions the evidence of the preceding extract, but inculcates the same as a moral duty incumbent on teachers of the truth. We have, again, the very high authority of St. Athanasius for knowing, that the disciples themselves did observe precisely a similar caution from the beginning to that which our LORD had observed towards them, and this testimony connects this reserve of the Ancient Church by an unbroken chain with our LORD Himself.

St. Basil bears testimony also to this having been the practice of the early disciples, and that it was founded on our LORD's example. He mentions (in the 27th c. of his work on the HOLY SPIRIT) that there were "many things which they had received not from Scripture but from Apostolical tradition, communicated," he says, "in mystery and secrecy, and which their fathers had preserved in unobtrusive and modest silence, knowing rightly that this sacred reverence to mysteries was their best protection." He then alludes to the same having been the intention, when Moses allowed not the holy things in the temple to be seen by all, but kept the profane without, and admitted the more pure into the outer courts. After stating some circumstances of this kind in the law of Moses², such as the Levites set apart for sacred things, and the entering into the Holy of Holies with such circumstances of solemnity and awe; "in the same manner," he says, "the Apostles and Fathers, who prescribed the first rites of the Church, preserved the dignity of their mysteries in secrecy and silence. And even that

¹ See Part I. p. 26.

² As for instance in Numbers iv. 20, "They shall not go in to see when the holy things are covered, lest they die." And Numb. xviii. 21, 22. 37. Exod. xxx. 10. Lev. xvi.

obscurity which the Scripture makes use of is," he adds, "a species of the same reserve, rendering the understanding of its doctrines difficult of apprehension, and that for the benefit of ordinary readers."

5. The Disciplina a rule of a moral nature.

The evidence of these passages has been partly historical, and suggests the probability that the early system of reserve may have had some connection with our Lord's example and authority; and partly as adducing the testimony of the Fathers respecting the practical wisdom of the rule. To the latter we may add the authority of Tertullian, in a passage before alluded to¹, and it is important as proving that, where he had occasion incidentally to allude to the *Disciplina*, he speaks of it as a rule of a moral nature. He strongly condemns the heretics for having no discipline whatever, or distinction observed in their assemblies and worship, even, he says, if heathen were present, they would "cast that which is holy to dogs, and pearls before swine." And this utter subversion of all discipline they called simplicity, and accused the care of the orthodox Christians as a mode of enticement." In the same passage he adds, that "discipline is an index of doctrine: they say that God ought not to be feared; therefore, every thing with them is free and open. But where is God not feared, but where He is not? and where God is not, truth is not; where there is no truth, of course there is no discipline. But where God is, there is the fear of God, which is the beginning of wisdom²."

The next person whose agreement with us we may mention is St. Chrysostom. His authority is of the more weight, as he himself was so eloquent and bold a preacher, and not a mere student; so as to prove that the practice which this reserve implies is in no way opposed to the most earnest teaching of the truth. He speaks of it frequently as a rule important to be observed in communicating religious knowledge. He mentions

¹ Tract No. 80. page 56.

² De Præscriptione Hæreticorum, p. 247.

it as his own practice (in his preface to St. Matthew). "Those that I perceive awake, and desirous to learn, I will endeavour to teach. Those that sleep and attend not, I will neither tell the difficulties nor their answers, in obedience to the Divine law: for it is written 'Give not that which is holy, to the dogs.' He speaks of this law in another place, as similar to that of human friendship, which imparts secrets only to the most intimate friends¹. "Let them attend to this," he adds, "who make a sort of triumphal show of the secrets of the Gospel; and unto all indiscriminately display the pearls and the doctrine, and who cast the holy things unto dogs and swine by useless reasonings²." He often speaks of it as St. Paul's practice; in his Commentary on the words of not casting pearls before swine, he says, "Paul intimates the same thing in saying (1 Cor. iii. 14), the natural man receiveth not the things of the SPIRIT, for they are foolishness unto him, and in many other places he speaks of a corrupt life being the cause of their not receiving the more perfect doctrines, therefore he commands us not to open our doors to them." He has much more to the same effect on the teaching of St. Paul. And not to dwell on various passages in which St. Chrysostom incidentally alludes to the principle, one may be mentioned in which he speaks clearly of the Discipline in the very connection we have supposed, as a mode of acting which had a reference to our LORD's own example. "We close the doors," he says, "before we perform the mysteries, and keep out the uninitiated; not from any weakness we apprehend in them, but because the generality are not yet sufficiently advanced to be rightly disposed towards them. It was upon this very account that He Himself said many things unto the Jews in parables, because seeing they did not perceive. For this reason also Paul hath commanded us to know how we ought to answer each individual."

In the Catechetical Lectures of St. Cyril of Jerusalem, we may, of course, expect to find much on this subject; all that is requisite is to show that he considered this system, not as one

¹ This idea he has more than once, and He refers it to the expression in St. John xv. 15.

² See the whole of this Homily, 1 Cor. ii. 6, 7, and 10. Hom. vii.

intended merely for the self-defence of Christians, but as one intended for and contributing to the good of all parties, as a practical rule ; and this he does most fully. In a passage more than once quoted of late years with reference to the *Disciplina*, he forbids the catechumens to communicate the knowledge which he says to those who are unprepared for it is highly injurious. He forbids those whom he is instructing to communicate to catechumens the things which were revealed to them. "If any should ask and say, What harm will there be in my being acquainted?" he adds, "They who are sick ask for wine ; but if it be unseasonably afforded them, it occasions frenzy ; and from this two bad consequences ensue, the sick man dies, and the physician is blamed."

In another place he speaks of the secret discipline as closely connected with our Lord's own teaching, as the example and authority on which it was formed. After speaking of the Gospel being hid from those that are lost, and saying that the God of the New as well as of the Old Testament concealed things in parables, he adds, "The sun renders blind the weak-sighted ; not that it is the nature of the sun to make persons blind, but that the state of their eyes cannot bear its light. Thus it is that they whose hearts are diseased from unbelief, are not able to look upon the bright rays of Godhead. The Lord spake to those who were able to hear in parables, and those parables He explained privately to His disciples. The brightness of His glory was for those who were enlightened, the blinding for the unbelieving. These mysteries the Church now declares to one who ceases to be of the catechumens. It is not her custom to declare them to heathens. We often speak of many things covertly, that the faithful who know may understand, and others be not injured."

Origen, in like manner, speaks of the discipline then observed among Christians as a moral system, which was considered as best calculated to do good. And so far from its having any connexion with heathen practices, he speaks of it as opposed to them. Against Celsus, (p. 142,) speaking of some heathen philosopher, he proceeds : "Let us see if the Christians have not a much

wiser way of leading people, as they are, to good and virtuous. For these ancient philosophers speak publicly, and make no discrimination of their hearers, but whoever pleases may stand by and hear. But the Christians, as far as they are able, make a trial of the souls of those who wish to hear them; and first having privately brought their minds in tune, when they appear to have been sufficiently advanced by some evidence they have given of their desire to lead a good life, they then introduce them; and make a private distinction between those lately introduced, who have not yet received the sign of their purification, and those who, as far as in them lies, have indicated their determination to have no other principles of life but those of a Christian. And they have persons among them appointed to inquire into the lives and conduct of these who come to them, that they may prevent those who do things that are forbidden from coming into the common assembly; but those who are not such, they receive with their whole heart, and take pains daily to make them better."

And a little after, he proceeds, (p. 143,) "For we endeavour, as far as we can, that our assemblies should be formed of serious persons; and things which are especially of a divine character we then venture to bring forward in our public discourses, when we have no want of understanding hearers; but we conceal and pass over in silence things which are more deep, from an audience who are figuratively said to require milk. For thus Paul writes to the Corinthians, who were not yet sufficiently recovered in their morals from their former heathen state: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able," &c. (1 Cor. iii. 2.) And the same Apostle, well aware of the more perfect food of the soul, and that that of new converts might be compared to milk, says, (Heb. v. 12,) "Ye are become such as have need of milk, and not of strong meat: for every one that hath attained to maturity in the word of righteousness, for he is a slave." But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

In the same book we find Celsus reflecting against the Christians, and accusing them of inconsistency, for now, says he, "they cry out to those of clean hands and a pure heart, washed from all wickedness, to come and be initiated in their sacred purification, now, on the contrary, they call on the sinner, the foolish, the childish, the miserable—he shall receive the kingdom of God." To which Origen answers, that "it is one thing to invite the sick to be healed, and another those that are healthy to the knowledge of divine things."

Much more to this effect does Origen mention respecting the system then observed in the Church; and what is very observable, he not only does occasionally fully bear testimony to our supposition that our LORD did in the days of His flesh reveal Himself only so far as men were able to bear it, but he speaks of our LORD Himself in expressions that might very well by analogy and metaphor be applied to the secret discipline he describes. In the treatise last quoted, he says, (*contra Celsum*, l. iv. p. 170,) that our SAVIOUR condescended to come down to the level of him who was unable to look upon the excessive lustre and brightness of His divinity. He became flesh and spoke in a bodily manner until such a one, having received Him as such, by little and little was lifted up by the WORD, and was able to behold His former person. For there are different forms of the WORD, according as the WORD appears to each of them who are being trained to knowledge, in accordance with their respective moral habit and spiritual advancement, and different progress in virtue. So that it is not in the manner that Celsus has supposed that our God became changed in form¹. And when He went up into an high mountain, He showed Himself to them in another form, and far transcending that which they beheld, who remained below and were not able to follow to Him to the height. For they who were below had not eyes capable of beholding the glorious and divine transfiguration of the WORD, but indeed were scarce able to comprehend such as He was among them, so that of them who could not perceive His Divine beauty it is said, "He hath no

¹ Celsus had been saying that JESUS CHRIST in becoming Man had ceased to be God, had become other than He was before. (ix. v.)

form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

6. The whole subject connected with a great religious principle and rule of conduct.

From all that has been said it may, I think, be clearly seen with regard to the *Disciplina Arcani* that it could not have been a system suggested by heathen mysteries, but that it is so closely connected with Scripture, that allusions to it naturally rise out of, and again fall into Scriptural allusions, or some account of our Lord and His Apostles; so much so, as that all relating to it is perfectly consistent, and all of a piece with what they evidently considered to be the teaching of Holy Scripture. If either of them is attacked Origen seems in defending the one to pass imperceptibly into a defence of the other, as if the method of the Church and the method of Holy Scripture were one and the same, mutually implying each other; and as if the former gradually had its rise out of the latter, by means of an identity or similarity of conduct in the inspired Apostles or teachers in the early Churches; although the principle might have now assumed a more definite and marked character, from being formed into a system. And these remarks would be more fully seen were we to quote the numerous passages in which the expressions of St. Paul are cited in allusion to it, particularly by Clement of Alexandria and Origen. Besides this very high and Divine character with which Origen invests the practice, he at times refers it to a principle of natural modesty, such as nature has clearly given us in many instances for our protection. Nor is this incidental mode of connecting this system of the Church with our Lord's example at all confined to Origen, but frequent among other early writers; thus St. Augustine (in his commentaries on St. John, p. 1804, Par. edit.) speaking of where it is said that many "believed in Christ, but He trusted not Himself to them," says that "it is the same with the catechumens; they believe but are not admitted to the Eucharist." The practice is immediately applied as illustrating our Saviour's conduct. In another passage, St.

Augustine speaks of himself as doubting how to act up to this as a known and acknowledged duty. In his Enarration on Ps. 39, (tom. iv. 439,) he applies to himself the words, "I said, I will take heed to my ways that I offend not in my tongue. I will keep my mouth as it were with a bridle while the ungodly is in my sight. I held my tongue and spake nothing : I kept silence, yea, even from good words, but it was pain and grief to me." He applies this passage to his own great difficulties and perplexities on this subject of reserve ; that on the one hand he might not offend by an undue display of holy things so contrary both to Divine and Apostolic precept. For our Lord and St. Paul, he says, held back even from those who were exceedingly eager to learn those spiritual truths which were beyond them ; and his advice to his hearer is, "Be not hastening to hear what you cannot receive, but improve in holiness that you may receive it." On the other hand, he was anxious and struggling with the difficulty arising from the opposite duty, as one "set over the Lord's household to give them their meat in due season." "Positus," he says, in hac fluctuatione dicendi et tacendi ; periclitans ne projiciat margaritas ante porcos ; periclitans ne non eroget cibaria conservis."

If St. Augustine here speaks of this rule of reserve as a duty in individuals, Origen also speaks of it as a necessary circumstance in good men, inasmuch as the world cannot understand them. In the following passage He thus beautifully expresses it : "As the solar ray affects the countenance of him who looks to the sun, and it is not possible for any one to stand in the sun, and not himself to partake of its light ; so must we suppose that he will become a partaker of God, who shall have meditated on the law of the Divine Word, and shall have given up his mind to become acquainted with God." "I suppose that this secret is declared in Exodus, when the countenance of Moses, after he had familiarly conversed with God, was so glorified, that the children of Israel were not able stedfastly to look upon the glory of it, and on this account he who attended on God took a veil to converse with His people. Thus every soul which is given up to God, and hath entered into His truths beyond what is known to the many, and hath partaken of His Divinity, surpasses the

comprehension of the multitude, so that it assumes a veil in order to direct inferiors, by discoursing on matters level to their comprehensions." (*Selecta in Psalm. Quantum.*)

7. Catholic mode of interpreting Scripture founded on this principle.

Now the characteristic of truth is consistency and coherence, and mutual adaptation and relation in its various parts and developments; so that principles, which appear to have no immediate connexion in their origin and formation, are found when pursued to their consequences mutually to correspond with and imply each other: as cause and effect, as concave and convex in a circle, or as dependent parts of one great whole. Besides this practice of the secret discipline, there is another principle, almost, if not quite, universal in the Ancient Church, which is also equally opposed to modern opinions. I allude to that general custom among the Fathers of supposing that Scripture contains latent mysterious meaning beyond the letter, the apprehension of which is disclosed to a faithful life. And this practice, though in itself distinct, does in fact run up into that of the *Disciplina Arcani*, analogously to the way, in which miracles and parables are found to run up into each other as indications of one law. Both may be considered as a different development of the same principle. In both we have, what has been observed in the former part, "Wisdom going about seeking those that are worthy of her, to whom she may reveal her secrets." And a circumstance which particularly bears upon the present inquiry is this, that in speaking on this subject, as well as on the system we have before spoken of, ancient writers do incidentally illustrate or enforce their observations by the example of our Lord's dealing with mankind.

Now this mode of interpretation is so general in the Ancient Church that something of the kind may be considered as the characteristic difference between the interpretation of Catholic Christians and those of heretical teachers; that the latter lower and bring down the senses of Scripture as if they were mere hu-

22 *High authority for this mode of Scriptural interpretation.*

man words, while the former consider the words of Divine truth to contain greater meanings than we can fathom; and therefore amplify and extend their signification as if they were advancing onward, (like the interpretations and various fulfilments of prophecy,) into deeper and higher meanings, till lost in ever increasing, and at length infinite light and greatness, beyond what the limited view of man is capable of pursuing.

8. *High authority for this mode of Scriptural interpretation.*

Nor does it appear at all unreasonable beforehand—before considering it as a matter of fact, that this should be the case: I mean that the Divine Word should be in its secret range thus vast and comprehensive, as the shadow of the heavens in still and deep waters. In things natural, God has not only disclosed to us, by experience and natural light, the mode of tilling the earth and all other things necessary for the support of our animal life and human comforts, but he has also afforded us some knowledge of the heavenly bodies; He has withdrawn the veil and opened something of the mysterious vastness, and ways, and order of things celestial. And in disclosing these, there is of course some great design of His Providence towards men; whether to humble them by showing something of the vastness of His power, or to raise and spiritualize their minds by the contemplation of it. Why, therefore, may He not in like manner in His word, besides that knowledge and practical wisdom, information, and warning, which is more in the letter of Holy Scripture as a lantern unto our feet—why may there not be also concealed and laid up something of the vastness and infinity of His counsels, things Divine and spiritual, which He may also open and reveal to men to carry on the purposes of His wisdom, and of their probation? In attempting too far to dive into it, to illustrate and apprehend its meanings, fallible men may of course greatly err from time to time, though the general principle on which they set out may be nevertheless from the Spirit of truth. Thus fallible men have erred and do err in their attempts to explain the heavenly bodies; and yet they may be right in the notion of the order and the vastness of the material heavens, though wrong in their parti-

cular explanations; and if they have erred, it has been in the littleness and unworthiness of their conceptions; the higher their conceptions have been, the more have they approached to the sublimity and infinity of God's works.

But it might be said, that this mode of interpretation has arisen from the nature of the Hebrew language, in which each word contains many deep and ulterior meanings, which may be considered as types of each other. But this observation will, in fact, lead us to the same conclusion of its Divine character; it is indeed only going further into the subject, sending us back one step more in tracing the chain which reaches from God's throne. For if the sacred language which the Almighty has chosen in order to reveal Himself to mankind is of this typical nature, it proves that such is the language of God; that in numerous analogies and resemblances, differing in time, importance, and extent, but with one drift and scope, He is used to speak to us, blending figure with word spoken.

But when we come to the matter of fact as proved by the Scriptures themselves, the principle itself must be allowed as right, whatever limitations men may prescribe to the application or use of it. It is very evident how much our blessed Lord has Himself pointed out to us these deep and latent meanings, where we could not otherwise have ventured to suppose them to exist; as, for instance, in the sign of the prophet Jonah, and the lifting up of the serpent in the wilderness. And in almost all His references to the Old Testament, our Lord has led us to seek for mines of secret information disclosed to the eye of Faith beyond the letter.

And it is to be observed that Scripture has not generally pointed out to us those instances in which an allegorical interpretation is most obvious and important, but often those in which it is less so; as if thereby, it rather suggested to us a general law, than afforded any direction respecting its limit and extent. If from our Lord's own example we pass to the writings of St. Paul, it is needless to mention the numerous striking instances in which he has unfolded to us the spiritual and high senses of the Old Testament. And passing from Apostles to Apostolical

writers, we find the same system acknowledged, as it were incidentally, but almost universally. To say nothing of Barnabas's Epistle, and its peculiar character in this respect, which must have great weight as being the testimony of primitive antiquity, even though it be not apostolical, nor written by the companion of St. Paul, who has been called the great *πρωτομάρτυς*. Even Clement of Rome, though his Epistle does not much admit of such allusions, yet has at least one remarkable instance of the kind, where he speaks of the scarlet thread held out by the harlot Rahab, as conveying a sign of "the blood of our Lord, by which there is redemption to all who trust and hope in God."

With regard therefore to this system of interpretation, we have in many instances Divine authority for it; and beyond where we have this authority, it might be thought that we have no sanction for such applications and explanations: in which case, it would be similar to the moral principles or doctrines that are deduced from Holy Scripture, which may be said to flow more or less clearly from the Word itself, and to be supported by analogy, natural consequence, or agreement with other passages; and these to be decided by the judgment of individuals, and that natural weight of authority which we allow to be due to the opinions of great and good men. But further than this, as with regard to moral principles of doctrine, so also with respect to such particular interpretations, it is perhaps the case, (as it has been well observed,) that for some of them there may be such a concurrent testimony in early and distinct Churches, as to amount to a Catholic consent, which consent would of course have the same kind of sacred authority as would attend a similar agreement with respect to doctrine.

But all that is here required to be proved is, first that such a mode of interpretation is that of the Universal Church, and secondly, that it is implied thereby that it is God's mode of dealing with mankind. And here again, as in the case of the Discipline, the argument does not depend upon any vindication of the manner in which it may have been pursued in some cases. Even were it granted that the interpretations of Origen, Ambrose, and others were fanciful and untenable, as perhaps they sometimes are,

yet it cannot be supposed that they were wrong in the general principle of interpretation, but in the effort of human understanding to fathom the depths of Divine wisdom in the particular instances. There may be much beyond the letter, but it may be presumption in uninspired man to say what it is,—“Let God be true but every man a liar.” Sufficient for our purpose it is that such a method of considering Holy Writ is Catholic, not to say Apostolical and Divine.

9. Reverence and caution observable in the Fathers.

The mode in which it is spoken of by so early a writer as St. Irenæus, is important; he is condemning fanciful expositions of the parables, proving thereby that it was an error that age was liable to, and, in so doing, thoroughly acknowledges the principle in the light in which we consider it, viz., that this knowledge is not to be attained by mere natural acuteness or critical sagacity, that God is throughout the teacher, that man is to wait on and reverently to learn of Him. “Those things,” he says, “in Scripture which we cannot discover we ought to leave to God, being most fully assured that the Scriptures are perfect, for they are spoken by the Word of God and His Spirit, but we as the last and the least in His Word and in His Spirit, must need His help for the knowledge of those mysteries. And it is not to be wondered at if in things spiritual and heavenly, and which are the subjects of Revelation, this should be the case, since even in those things which are before our feet (such as are in the natural creation, which are handled and seen by us and dwell about us) many things escape our knowledge, and these we commit to God.” After mentioning some particulars of this kind in the natural world, he says, “If therefore in the natural creation some things are laid up with God, and some come to our knowledge, where is the difficulty in supposing this to be the case, in those things which we seek to know in Scripture, since all the Scriptures are spiritual, and that some things according to the grace of God we should explain, and that others should be laid up with Him. So that God should be throughout the teacher, and man throughout

should be learning of Him." "If therefore in the manner which I have mentioned we will lay up some of our questions with God, we shall persevere in maintaining our faith, and continue without danger, and find all Scripture which God has given us, to be in harmony. The parables will harmonize with things spoken openly, and things openly spoken explain the parables, and in variety of statement we shall perceive within us but a multiplicity of voices, combining together to form one accordant and harmonious melody."

This passage serves very admirably to set before us the very reverent and holy manner in which the Fathers looked on this principle of interpretation: and St. Augustine may speak for another age, in thoughts very similar, and alike expressive of the general tone of feeling in the Ancient Church on this subject. "Expect not," he says, "to hear from us those things which the LORD was then unwilling to say to His disciples, for as yet they could not bear them; but rather advance in charity, which is diffused in your hearts through the HOLY SPIRIT which is given you; that, being fervent in spirit and loving spiritual things, ye may be able to discern the spiritual light and spiritual voice which men cannot bear; not by any sign appearing unto your bodily eyes, nor by any sound which is heard by bodily ears, but by the inward sight and hearing. For that is not loved which is altogether unknown. But when that is loved which is known in howsoever small a part, then by that very love itself it is effected, that it should be better and more fully known. If therefore ye advance in charity, which the HOLY SPIRIT sheds in your heart, He will teach you all truth:" "not altogether in this life," he afterwards adds, "but so far in this life as shall be a pledge of fulness hereafter." (In JOHN. Evang. Tract. xcvi. vol. iii. p. 2338.) Thus, it is well known, St. Augustine and others often speak. All imply a certain reverential sobriety to be most needful in approaching God's word, lest we obtain harm instead of benefit thereby. In another passage, the same writer has occasion to condemn, like St. Irenæus, those who otherwise attempted that knowledge. "The Evangelical Sacraments," he says, "which are signified in the sayings and actions of our LORD JESUS CHRIST, are not open to all, and some by interpreting them with too little

diligence, and too little soberness, obtain oftentimes destruction instead of safety, and error instead of the knowledge of truth." (Lib. de Div. Quæst. lxxxiii. vol. vi. p. 80.) In another place St. Augustine speaks to the same effect. "By many," he says, "and manifold obscurities and ambiguities are they deceived who read carelessly, conceiving one thing for another; but in some places they find not enough even to suggest false surmises: so obscurely do some things envelop themselves in thickest darkness. All of which, I doubt not, is a Divine provision, in order to subdue pride by labour, and to recal the intellect from its fastidiousness, to which those things generally appear mean which are easily investigated." (De Doct. Chris. lib. ii. vol. iii. p. 49.) And again, "Now no one doubts that both objects become known to us with greater delight by means of similitudes, and things that are sought for with some difficulty are discovered with more pleasure. Magnificently therefore, and healthfully for us hath the HOLY SPIRIT so adapted the sacred Scriptures, as to satisfy our hunger by passages more manifest, and by those that are more obscure to prevent fastidiousness. For generally out of those obscurities nothing is elicited but is elsewhere more plainly spoken."

10. *Reserve in revelation not confined to God's Word.*

But the principle upon which ancient writers explain Scripture they do not apply to that alone, but to all the ways of God, and frequently connect this also with our Lord's conduct. It is not Holy Writ only with them, but the visible creation also, and natural providence, and sacramental mysteries, which are the veils of Divinity, through which and by which the ALMIGHTY speaks darkly to His creatures, concealing or disclosing Himself as they are found worthy. The words, by which they speak of these, might be applied also to what has been stated of our SAVIOUR's conduct when manifested in the flesh.

Thus Chrysostom, in speaking of the Christian mysteries, applies to them words which he might at another time use of Holy Scripture, or of our Lord as seen through the veil of the flesh,

in which alone He can be discerned by a purified sense enlightened from above.

"I hear," he says, "of the body of Christ, the unbeliever understands this in one way, and I in another. He knows not what he sees, as children when they see a book and cannot read. He who can read will find laid up in the letters a great power, whole lives and histories. He who cannot will take it to be paper and ink. He who can read will hear a voice, and will converse with one at a distance, and again by means of letters, will speak to whom he wishes. So it is with the mysteries, the unbelieving in hearing hear not; but the believers, by the experience which they derive from the HOLY SPIRIT, see the power laid up and contained in them."

The illustration which Chrysostom here makes use of is not unlike an expression of Origen's, who, in reply to Celsus who says that he knew the Christian Religion, observes, as well as might a person conversant with the common people of Egypt, and who knew the hieroglyphical figures, say he understood the wisdom of the Egyptians.

And it may bring the analogy more closely home to us to observe, that these Catholic writers, in thus speaking, will often introduce the very expression of it being our Lord Himself who is thus manifesting Himself therein to the eye of faith; or veiling His glories from us, and withdrawing Himself from the multitude, or the thoughtless and indifferent inquirer. "Is it not the case," says St. Ambrose (on Psalm 118, tom. 1. p. 1035) "that when we think over a passage in Scripture, in vain endeavouring to find some explanation for it, while we are doubting and seeking, suddenly the most exalted doctrines seem to rise, as it were over the mountains before us, then over the hills He (i. e. CHRIST) appears unto us, and enlightens our minds, and pours into our understanding the knowledge of that which it had appeared difficult to comprehend. Therefore the Word which was absent now becomes present in our minds. And again, when any thing appears to us rather obscure, the Word is as it were withdrawn, and we long and look for His return, as of one gone away." In like manner does

Augustine speak of the same great and all-extensive principle under a new analogy, that of the visible creation. Here also is it considered that we have "the presence of a God who hideth Himself," and indications that He is desirous to disclose Himself through that language, as far as we are able to bear it; in the same manner, as through the letter of the written Scriptures we behold Him as it were through a veil. "For we behold," He says, "the ample fabric of the universe containing the earth and heavens and all things that are therein. And from the greatness and beauty of this fabric the inestimable greatness and beauty of the Framers Himself, whom although as yet we know not, yet even now we love. For inasmuch as we cannot now behold Him by the purity of our hearts, He hath not ceased to set before our eyes His works, that seeing what we can, we may love: and may be thought worthy for that love itself at some time to behold that which we see not. But in all things that He hath spoken unto us (in His written Word) we must seek for the spiritual meaning, to ascertain which your desires in the name of CHRIST will assist us. By which, as by invisible hands, ye knock at the invisible gate, that invisibly it may open to us, and ye invisibly may enter in, and invisibly be healed." (Psalm 103. Enarratio.)

St. Cyril of Jerusalem carries on the same principle beyond the bounds of the visible creation, saying that in the invisible world also the Godhead is withdrawn from sight excepting so far as the Son may reveal; in a very beautiful and sublime passage¹,

¹ Catechesis, p. 48. Cat. vi. His words preceding the passage here inserted are, "But some one will say, if the nature of God cannot be comprehended why say so much of these things? Shall I not therefore, because I cannot draw up a whole stream, take in measure what is good for me? Because my eyes are not capable of containing the whole sun, shall I not behold as far as is needful for me? Were I to enter into a large garden, because I cannot eat of all the fruits, shall I come away hungry? I praise and glorify Him that made me, for it is His command that "every thing which hath breath shall praise the LORD." I do not now undertake to speak His praise; but were I to do it I know I should fall short of His merits: but I think it the work of piety to attempt to do what I can. And the Lord Jesus comforteth my infirmity by saying, No one hath seen God at any time; for although it be written that the

He intimates that not only to different states of men, in exact proportion to a certain capability of receiving it, but to all created beings and the angels of Heaven, the SON reveals the FATHER, καὶ ὁ θεὸς ἐκείνος ὑπερί. He says that "although it be written that the angels behold the face of my FATHER, which is in heaven, yet even they see Him not as He is GOD, but only so far as they are capable of beholding Him. For JESUS Himself hath told us, 'No one hath seen the FATHER, but He who is of GOD, He hath seen the FATHER.' Angels therefore behold as far as they can, and thrones and dominions more than they; yet see not all His Majesty; they see as far as they are able to do, and as far as for them is needful. Together with the SON the HOLY GHOST seeth also, for 'He searcheth and knoweth all things, even the deep things of GOD.' So that as the SON, so the HOLY SPIRIT also knoweth the FATHER. For no one knoweth the FATHER but the SON, and he to whom the SON shall have revealed Him. He seeth as is meet, and revealeth together with the SPIRIT and through the SPIRIT, according as each can contain GOD."

So variously and extensively, in senses so vast and sublime, do the Fathers acknowledge all the principles that we maintain, of the law by which GOD imparts the knowledge of Himself.

11. *Origen's mode of considering the subject, as moral, not intellectual.*

If again we come to Origen, who dwells so much on the latent senses of Scripture, we shall find that he speaks of them as means which he considers that GOD has of trying and teaching us, by a sort of reserve and gradual disclosure. This he takes for granted in all his commentaries: his common allusion is of higher meanings being revealed unto the perfect: the Bible is, with him, the field in which the unsearchable riches which are in CHRIST are

angels, &c. In another place, the same writer says (Catechesis ix. 76.) "that from His great love to man, GOD hath set the heavens around Him as a covering, that we may not see Him and die. For it is written (Exod. xxxiii. 20.) No man shall see My face and live."

the hidden treasure: its Divine precepts are the goodly pearls, but there is one of great price, and this is the secret knowledge of CHRIST. It is like an instrument in which the music is asleep, until it is brought out by a skilful hand, such as that of the Psalmist of Israel, when all Scripture is found in perfect harmony, at the sound of which the evil spirit flies: thus he speaks in his Commentaries. But we should do him injustice to suppose that he would consider Scripture, 'on that account, a sealed book to those unlearned in the school of CHRIST. In his letter to Gregory, he says, "that the chief means to enter into the secret sense of Scripture is to knock at the door by prayer." In another place, (in the Philocalia) he exhorts those who find difficulties in Scripture, not to despair, or be weary in reading. "For," he says, "as incantations have a certain natural power, so that he that understands them not yet derives something from them according to the character of the sounds, whether it be to his hurt, or the healing of his body or soul; so let him understand that more powerful than any incantations are the words of Divine Scripture¹."

With observations of this kind respecting the secret sense of Scripture, he blends in other places some references to our Lord's own teaching. Thus, in another place, speaking of the depth of wisdom contained in St. Paul's teaching, he says, "I will say nothing at present on all those things which throughout

¹ The passage thus proceeds: "For there are certain faculties of which the better part are sustained by these incantations as it were, from having within them some natural affinity: and though we do not seem to understand, yet these capabilities of good within are somehow strengthened thereby, and co-operate towards bettering our life." Afterwards, by another simile, he urges the same, "we may be assured that we often derive benefit when we are not aware of it (i. e. in reading the Bible), as if we were recommended to take some particular kind of food for bad eyes, and yet while taking it we do not perceive any improvement in our sight; but after two or three days the same food being distributed through our constitution, may afford us sensible experience of the benefit. So also be assured, with regard to the Divine Scriptures, that the mind is profited although the understanding doth not perceive the fruit from the bare reading. There are powers within, which are as it were charmed thereby, what is good is strengthened, and evil weakened and destroyed." (Philoc. p. 40.)

the Gospels are worthy of observation. Each of these passages contains much wisdom, such as is difficult of comprehension, not only to the multitude, but also to some persons of understanding, on account of the very profound meaning of the parables, which Jesus spake to those who were without: "keeping the clear exposition of them for those who were more advanced in spiritual discernment, and who came to Him privately in the house. He who has perceived it, cannot but be full of admiration at the import of those expressions by which some are called those without, and others, those in the house. And again, who would not be astonished at the frequent transitions of JESUS, if he be able to follow them? how for certain discourses or actions, or in order to His own transfiguration, He went up into a mountain. And how below He healed the sick, and such as were not able to ascend to where His disciples were¹." (*Contra Celsum*, l. iii. p. 122.)

And in another place, (p. 139,) where he is speaking to the same effect, viz. that Jesus explained all things privately to His disciples, such as He deemed more worthy than others of Heavenly wisdom,—he remarks that "Paul, in the account of gifts which are bestowed of God, puts wisdom in the first place, and knowledge the next in order, and faith in the third and lower place." (1 Cor. xii. 13.) This principle, indeed, thoroughly imbues all the works of this great writer. Whatever may have been his errors, and however rash some of his speculations, yet one cannot but be impressed at the deep and broad views which he discloses to us in Scripture, although they may be such as it is beyond man to follow, and he may have erred in attempting it. Still, though we may not on some occasions approve of them in the particular, yet he leaves a general sacred impression that in Scripture we are treading on holy ground.

From his very remarkable depth of thought and extensive insight into the wonders of nature and Revelation, he seems to have arrived at a sense of human ignorance. With the same vast and comprehensive view of the ways of Providence with our own great Butler, and a similar devotional piety, he seems to

¹ Referred to in Part I. p. 9, note.

have wanted his practical sense and sobriety of judgment, and by a keen imagination to have been tempted to venture on those depths, which perhaps neither man nor angel is permitted to explore: yet, perhaps there is no writer who more constantly reminds us of the incompetency of the natural man to understand the mysteries of God. Thus, to use his own words, he says in his work against Celsus, (lib. vi. 17,) “In the 17th Psalm it is said of God, after the Hebrew manner of speaking, that ‘*He hath made darkness His secret place,*’ to signify how unknown are worthy conceptions of God, who hath concealed Himself as it were in darkness, from those who are unable to bear the brightness of His knowledge, nor able to behold Him. Partly on account of the impurity of men’s minds who are encompassed with infirmity, and partly from a natural incapability of understanding God. And to signify how few among mankind are found capable of the knowledge of God, Moses is described to have entered into the *darkness in which God was*. And again, Moses also shall approach unto God, and the rest shall not approach. And the Prophet, that he might set forth how deep are the doctrines which are concerning God, and which cannot be penetrated by them who have not that Spirit of God, which searcheth all things, even the deep things of God, hath spoken of His being “covered with the deep like as with a garment.” And moreover, our SAVIOUR and LORD, the WORD of GOD, hath signified the greatness of the knowledge of the FATHER, that first of all it is worthily apprehended by Himself alone: secondly, by those whom the WORD shall illuminate with His guidance: when He says, ‘No one knoweth the FATHER, but the SON, and he to whom the SON shall reveal Him.’ He it is that dispelleth the darkness which the FATHER hath made His hiding place.”

The same extraordinary writer in another passage opens a very sublime and valuable sentiment, by introducing the analogy of God’s natural Providence to explain this law of the Scriptures, which so often wraps up mysterious wisdom in difficulties of thought or expression. [In the Philocalia, p. 5.]

“If,” says he, speaking of the earnest and attentive reading of Scripture, “if, in particular places, to the unlearned there may

occur sentiments which do not seem to surpass the wisdom of man, this is nothing to be wondered at: for thus in the works of that Providence which embraces all the world, some things appear more evidently the works of Divine superintendence, but in others this forethought is so concealed, as to afford occasion for unbelief in that God who governs all things by an unspeakable contrivance and power. For the hand and design of an all-disposing Governor is not so apparent in things on the earth, as it is in the sun, and the moon, and the stars. And it is not so manifest in human contingencies, as it is in the souls and bodies of living creatures; the object and design being strongly discernible to those who trace these things, concerning the impulses, instincts, and natures of animals, and the structure of their bodies. But, as in the case of those who have once rightly perceived this Providence, their faith in that Providence is not lessened on account of things which they understand not; so neither should the just sense of that Divinity, which extends throughout the whole of Scripture, suffer any diminution in our regard, on account of our not being able, from our own weakness, to perceive the hidden lustre of its doctrines in some particular passages, where it is concealed by homely and despised phrase."

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12. *The subject discussed at length by St. Clement of Alexandria.*

Nothing has been yet said of Clement of Alexandria, and indeed little of the Alexandrian school, as the object has been rather to show the general consent of the Fathers than to bring forward the agreement of any one in particular with ourselves. Nor, indeed, was the writer at all aware till he had fully drawn out this subject himself, and finished the Scripture proof, that St. Clement of Alexandria, had philosophically discussed the same at great length in the 5th and 6th books of his *Stromata*. He alludes to it as the Scriptural mode of instruction throughout, and maintains, by many curious instances, that this reserve in communicating moral and religious truth was observed by all the heathen philosophers. He speaks of sacred knowledge

progressively disclosing itself in this manner. "The violent," he says, "take the kingdom by force, offering violence not in contentious disputations, but by the persevering power of an upright life, and prayers 'without ceasing,' having worn out the stains of their former sins. To him," he says, "who walks according to the word, the first step towards discipline is the perception of his own ignorance. One who hath been ignorant, hath sought, and seeking, hath found the teacher; having found, he hath believed; and believing, hath hoped; and hoping in Him he loves Him; and loving, becomes assimilated to the object of his love; labouring to become that which he first hath loved."

In the same book (v. p. 555,) he says, that "as the generality of people are not taken by the intrinsic lustre of wisdom and justice, nor value them according to truth, but to some accidental pleasure they may derive;" "therefore by some mode of concealment, truly divine and needful for us, the purely sacred Word is laid up in the secret shrine of truth. Such the Egyptians indicated by the adyta, and the Hebrews signified by the veil, which they alone might enter into who were consecrated to God, who were to have their hearts circumcised from other affections on account of the love of God alone."

He then shows in numerous instances, how at all times the truth had been concealed, by enigmas, by signs and symbols, by allegories and metaphors, by dubious oracles, and to all this he applies the words of Isaiah (ch. xlv), "I will give thee the treasures of darkness, and hidden riches of secret places, that they may know that I am the Lord;" after showing many instances in which he thinks there was secret knowledge in the laws of the Old Testament, he shows it was so in the hieroglyphics of Egypt, in many expressions of Plato, in the Pythagorean mysteries, in the Platonic and Epicurean secrets, (p. 575,) in the esoteric and exoteric doctrines of Aristotle, in the fictions of antient poets. He says that the philosophers tried the sincerity of their hearers in their lives before they communicated divine knowledge to them. And besides, he says that, "through some sort of a veil truth itself appears greater and more venerable, like fruits which shine through water, and forms which are

half concealed. Moreover when different modes of apprehension are held forth, the ignorant is deceived, the wise only understands."

Of our own Scripture, he says in another place, (l. v. p. 557,) it is plainly declared in the Psalms, that it is written in parables: "I will open my mouth in a parable," &c. And the illustrious Apostle speaks to the same effect: "but we speak wisdom among them that are perfect, but not the wisdom of this world, nor of the princes of this world, which come to naught, but we speak in a mystery the hidden wisdom of God. Which none of the princes of this world knew; for, had they known it, they would not have crucified the Lord of Glory."

He often alludes to St. Paul as observing this rule of reserve, keeping, he says, to the prophetic and truly ancient mode of concealment (as in 1 Cor. ii. 6, 7; iii. 1, 2, 3); and he shows that St. Paul has, in numerous places, spoken of its being usual in Scripture thus to veil the truth (as in Eph. iii. 3, 4, 5; Col. i. 9, 10, 11, and 25, 26, 27; 1 Cor. iii. 10; viii. 7; and where he says to the Hebrews that, *for the time*, they ought to have known, considering how long they had had the Old Testament). (v. 679.)

It is difficult to do more than barely allude to what St. Clement says on a subject which he enters into so fully. In the sixth book, he applies the same, in some degree, to our SAVIOUR's teaching: "Neither prophecy," he says, (vi. p. 676,) "nor our SAVIOUR Himself, promulgated the divine mysteries in a manner that they might be easily apprehended by all persons, but discoursed in parables. Certainly, the Apostles say concerning the LORD, 'that He spake all things in parables, and without a parable spake He not unto them,' (Matt. xiii. 34); and even in the Law and Prophets," he adds, "it was He that spake to them in parables."

He thus explains the reason of this reserve in Scripture, and continues, "For many causes, therefore, the Scripture conceals its full import. First of all, that we may be given to inquiry, and watchful in the discovery of saving words. In the next place, because it was not good for all to understand the saving truths of the HOLY GHOST, lest they should be injured thereby,

if they received otherwise what was intended for their salvation. Therefore it is, that those holy mysteries which are reserved for the elect, and for those who are from their faith judged worthy of knowledge, are concealed by parables. For such is the style of Scripture ; wherefore our LORD also, being not of this world, yet came among men as if He were of this world ; for He sustained the whole of (human) virtue, and was about to raise man, who had his dwelling here, to things high and spiritual, on from one world to another. Therefore, He hath made use of a metaphorical mode of Scripture, for such is a parable. A saying which is not itself the thing intended, but like it, and leading to it, and to the truth, him that understands it. Or, as some say, a mode of speech, which, by means of other objects, brings forward the thing intended with power and effect. The whole economy of God, as it exists in the Prophecies concerning our LORD, is a parable to those who did not know the truth." He then proceeds to say, that not the prophets only, but the disciples of our LORD, who preached the word after His death, used proverbs. And he afterwards adds to these observations : " For, as truth does not belong to all, it is concealed in various ways, and makes the light to arise on those only who are initiated in the mysteries of knowledge, and, on account of the love of it, seek the truth." (p. 678.)

13. *The Testimony of the Ancient Church to the doctrine of Christ crucified.*

Now, all that has been adduced from the Fathers goes to establish this point, (independently of others,) that all Divine and saving knowledge is derived by pains on the part of man, and requires a preparation of the heart ; this is implied by both the two subjects which have been discussed, the systematic discipline of the reserve, and also that of the secret senses of Scripture revealed only to good men. It is implied by all their modes of speaking of it. All these things suppose some method of discipline necessary to ascertain the truth : so that the will and the understanding should both be exercised at once. " The

very method of all doctrine," says St. Augustine, "being partly most open, and partly by similitudes, in words, in deeds, in sacraments, adapted to all the instruction, and all the exercise of the soul, serves as a method of discipline for the reason. For both is the unfolding of mysteries directed to those things which are spoken most openly; and, if these were only such things as are most easily understood, truth would neither be sought for with study, nor be discovered with delight. If in the Scriptures there were no sacraments, and if in the sacraments there were not the symbols of truth, action and knowledge would not be sufficiently united. But now piety begins in fear, and is perfected in love."—(Augustine, *Lib. de Vcrâ Relig.* tom. i. p. 1223.)

And the whole of this subject, respecting the difficulty of arriving at Divine knowledge, will also bear upon another great and essential principle, which has been alluded to in the former treatise; although it be but one and a partial development of it, viz. that CHRIST crucified is the first doctrine taught,—the knowledge of our LORD's Divinity, the last men come to learn; that the study of the Cross of CHRIST, implying the humiliation of the natural man, leads to the living and practical sense of His Atonement; that through the humanity and sufferings of our LORD, men are brought to an union with the Godhead; that we cannot come to CHRIST but by bearing the Cross after Him, by which, as St. Bernard says, we are made to partake of that anointing which goeth forth from Him. The Fathers seem always to imply that the secrets of CHRIST's kingdom are obtained only by a consistent course of self-denying obedience; that a knowledge of these things is not conveyed by mere words, nor is a matter of excited emotion, but is a practical knowledge of the heart, obtained more and more by self-renouncing duties of prayer and the like; and thus it is, that, by the Cross of CHRIST, we are brought to Him, and led on to the knowledge of God. So that this higher degree of faith "goeth not forth but by prayer and fasting." This is often either explicitly stated, or incidentally implied by Origen and others. St. Augustine sets it forth in the following beautiful and figurative passage (in *Johan. Evan.* ii.)

He compares the world to a sea that we must cross before we can arrive at the stable shore. He says, that "God has afforded the plank or wood by which we may reach the shore, and that wood is the Cross of CHRIST. For no one can pass over this sea, unless carried on the Cross of CHRIST. One who has no eyes to see embraces this Cross; and while from afar he knows not whither he is to go, if he looses not his hold on this wood, will bear him to it." "This," he says, "I would wish to instil into your hearts, that, if you will live piously, and as a Christian cling to CHRIST in that which He has been made for us, you may arrive at Him in what He is and hath been in Himself." "It were better not to perceive in the understanding that which He is, if notwithstanding we adhere to the Cross of CHRIST, than to see Him in the understanding, and to despise the Cross of CHRIST. It were, indeed, best of all that that might be beheld to which we are going, and that he that goeth might cling to that which should bear him thither." "And this hath been the case with those who are enlightened with higher degrees of faith. They have seen the shore from afar, and, in order to arrive at it, have loosed not their hold of the Cross of CHRIST, nor despised His humility. But those little ones who cannot understand this, if they depart not from the Cross of CHRIST, His Passion, and His Resurrection, they are carried by this ship to that which they behold not; and they who behold it arrive also thither in the same ship." "And why was He crucified? because the wood of His humility was necessary for thee. Thou wert swollen with pride, and cast far away from thy country. Thy way was intercepted by the waves of this world, and thou hadst no means to pass over to thy country, unless carried by the wood. Be carried in the ship, on this wood; believe in the Crucified, and thou shalt arrive thither. He was crucified for thee, that He might teach thee humility; and because if He had come as God, He would not have been acknowledged. For He neither cometh nor goeth in that He is God, inasmuch as He is every where present, and contained by no place. What, therefore, was His coming, but His appearing as Man."

Such is the doctrine of the cross as taught by the Ancient Church, and confirmed by the according testimony of all Scripture; so far as we are able to trace a principle, which must be inconceivably vast, and incomprehensible in its nature and extent.

14. *The practice and principle of the Antient Church perfectly analogous to our LORD's example.*

The evidence therefore of Catholic Antiquity affords the fullest and most complete confirmation, in every point of principle and detail, to all that has been said in the former treatise respecting the conduct of our LORD when seen in the flesh. And as our LORD has vouchsafed His presence to be with His Church, and the condition of that His presence is union and agreement; therefore in this concurrent acknowledgment to this principle we have again in the eyes of Faith our LORD's presence, His spiritual as before His bodily presence. There is a wonderful analogy in all God's dealings with mankind; in the conclusion of Part II. (Tract No. 80.) it was observed that a perfect parallel might be found throughout our moral nature, wherein He who is "the light which lighteth every man that cometh into the world" discloses Himself. The same exact parallel may now be shown as He is revealed in His Church. (And that independently of the occasional testimony which the foregoing extracts bear to the conduct of our LORD having been as we describe, in the way of historical allusion to the fact.)

First of all, as our LORD in the flesh concealed His divinity and His miracles, so did the *Disciplina Arcani* of the early Church do the same. It was that high doctrine that this system concealed, and the nature of those Sacraments, which are as it were a continued miracle in His Church.

Secondly, it appears that, as our LORD spake by parable things hard to be understood to the multitude, and explained them to His chosen disciples, so does the Catholic and Primitive mode of interpreting Scripture imply that all the Holy Word is like a parable, containing within it Divine wisdom, such as is disclosed to the faithful and good Christian.—That, if we are inclined to feel sur-

prise at our LORD's not making Himself publicly known to His enemies in His power and wisdom, the early Church suffered herself to be under the same obloquy and misinterpretation among heathens, who were singularly ignorant of the nature of Christianity.—That, as our LORD implied that there was great and increasing danger to those who knew His will, so, in a manner quite different to our modern notions, do the Ancients imply, that great danger is to be apprehended from knowing the Gospels, and not acting suitably to that knowledge.—That, as the Gospels indicate throughout that the benefit conferred on every individual was exactly according to his faith, to the effort he made to ask, or to touch the hem of our SAVIOUR's garment, so do the Fathers also teach that exactly according to the advancement in holiness of life, or the effort to advance, does CHRIST disclose the Eternal FATHER. That, as our LORD continually pointed out to natural objects, as conveying spiritual instruction and the Wisdom of God,—the birds as teaching filial confidence, the lilies of the field humility, the seed sown the nature of the eternal kingdom,—so do the Fathers speak of nature itself being also but a clothing, by which the ALMIGHTY was concealed from us, and revealed to those who read His works with faith. Finally, it would appear that, as the mortification of the Cross, and keeping the commandments, was our LORD's teaching to all indiscriminately, and to those who were thus brought to Him that He made known His Divinity ; so the object of the *Disciplina Arcani* was to effect this purpose, to procure a preparation of the heart previous to the imparting of the highest knowledge. That such is throughout the teaching of the Fathers, that the Doctrine of the Cross is among them one of extensive meaning, containing both the humiliation of the natural man, and in conjunction with it the knowledge of our LORD's Divinity and Atonement.

PART V.

THE PRINCIPLE OPPOSED TO CERTAIN MODERN RELIGIOUS OPINIONS.

1. *The nature of the objections which have been made.*

It is very evident that the mere mention of such a principle as this subject indicates would immediately be met with the very strongest objections, before it is at all considered what is really meant by it. For let it be only suggested that Holy Scripture observes a rule of reserve, it may be answered at once by the strong and distinct contradiction, that the very word *Revelation*, directly declares the contrary ; for is it not the very purpose of Scripture to communicate knowledge, not to conceal it ? Does not, it may be said, its very graciousness depend on this very circumstance, that it reveals God's goodness to His creatures, sitting in darkness and the shadow of death ; as well might it be said that the very object of light is to darken, of communication to conceal. And this argument, when not thus stated, might be put at great length, by adducing passages of Holy Writ which declare expressly their very object,—that its purpose is to reveal. But all these texts, thus adduced, need not be separately referred to, or answered, as the whole argument which they are brought to prove runs up into, and is contained in, this very simple statement, viz., that Scripture is a system of revelation ; to imply therefore that it is a system of reserve, is at once a palpable contradiction.

And it is curious that the very texts, adduced in this mode of treating the subject, often imply or suggest all that we maintain. To refer to figurative language, it is said, does not God “deck Himself with light, like as with a garment ?” Whereas this very expression conveys it ; for does not a garment veil in some measure that which it clothes ? is not that very light conceal-

ment? The revelations of God must ever be to mankind in one sense mysteries; whatever He makes known opens to view far more which we know not. Not light only, but the "cloud" also, is the especial emblem of the SPIRIT's presence. "God is light," but "clouds and darkness," also "are round about Him;" "His pavilion is in dark waters, with thick clouds to cover Him." The comings and goings of our LORD are often significantly said to be with clouds; of Wisdom, that hath made her dwelling in Jacob, it is said, that she "dwells in high places, and her throne is in a cloudy pillar. She alone compasses the circuit of the heaven, and walks in the bottom of the deep¹."

In the same manner of considering the subject, which we have spoken of, it might be said, that St. Paul, a person of all others the most laborious in preaching, had no other object than that of declaring the Gospel to the world; and what did the Gospel contain of good tidings, but the Atonement? It might further be stated, (though I am not aware it has been,) that a certain *παρρησία*, or openness in confessing the truth, was the very characteristic of St. Paul; it was the very object of his prayers; and his request, that it might be that of others for him, (Eph. vi. 19. Phil. i. 20,) that this free utterance and boldness of speech might be given him. It was his boasting that he had thus spoken; he appealed to his converts that he had kept back nothing from them that it was expedient for them to know. "With great boldness to speak the truth," is one of the first gifts of the SPIRIT, as bestowed on the Apostles on the day of Pentecost; and "utterance" is numbered among the highest Christian graces². Now all this is not only granted, but also that if any thing here maintained would imply conduct different from that of the Apostle, would in any way derogate from the necessity of that *παρρησία*, it would of course be to be condemned in the strongest manner: of this there could be no doubt. It is needless to observe, that to withhold the truth from fear or false shame or pride is to be ashamed of CHRIST, to which that awful warning is denounced. Let it therefore, if necessary, be ex-

¹ Eccles. xxiv.

² 1 Cor. i. 5. 2 Cor. viii. 7.

licitly stated that if any conduct is supposed to be here taught different from that which would have been practised by St. Paul, among inspired Apostles, by St. Chrysostom, among the Ancient Fathers, and by the earnest and single-hearted Bishop Wilson, in our own Church, such is far from being the intention of this treatise.

With regard to that mode of argument alluded to, it is evident that in this manner Holy Scripture might be quoted against itself, and a principle based on one command utterly repudiated without consideration, on account of its supposed discrepancy with another apparently opposed to it. But in such cases, it is by reconciling and explaining such apparent contradictions that we obtain the most life-giving principles contained within them, and the most important rules of conduct; thus we derive them best and most safely. These difficulties are like the hardness of an external covering, which preserves and guards the most precious fruits of nature, and affords trouble at arriving at them. That this reserve is not incompatible with such a declaration of the truth is evident from this, that the two persons whom we should select as most remarkable for fulness and freedom of speech, St. Paul and St. Chrysostom, are equally as much so for their reserve. For the Fathers speak of its being most observable in St. Paul; and it is evident how it marks his writings, especially when he touches on the subject of mysteries. Perhaps the most obvious passage that could be adduced, which seems at first against this supposition, is that in which St. Paul says, he "had kept back nothing that was profitable;" and it is remarkable of this text, so often quoted against us, first of all, that it was spoken to the Ephesians, to whom we know that St. Paul beyond all others revealed spiritual knowledge; secondly, that they were not the Church at large, but the elders of Ephesus; and, thirdly, to show how differently the ancients viewed these things, on referring to St. Chrysostom, we find he marks as emphatic the word "that was profitable, τῶν συμφερόντων; for there were some things," he says, "which it was not expedient for them to learn; to speak every thing would have been folly." And as to St. Chrysostom himself, he often refers to this reserve,

as an acknowledged principle, and it is observable that though he sometimes shows he is fully impressed with the secret senses of Scripture, yet in his Homilies he seldom alludes to them.

2. On preaching the word most effectually.

But with regard to that short and summary manner in which the whole subject may be got rid of by saying, that, notwithstanding all such speculative and abstract principles, it is nevertheless our duty to "preach the Word" (i. e. CHRIST Crucified) "in season, and out of season," and woe be to us, if we do it not. Doubtless it is so; a "dispensation is committed" unto us, a talent which it would be death to hide. And to this it must be said, that the principle of Reserve which we mention is so far from being in any way inconsistent with this duty, that it is but the more effectual way of fulfilling it. And this may be shown by another case very similar. It is our bounden duty to "let our light shine before men," to set a good example, that they "may see our good works:" but nevertheless it is true notwithstanding, that the great Christian rule of conduct, as the very foundation of all holiness, is that our religious actions should be in secret as much as possible. These two therefore are perfectly compatible. And unless we do act upon this latter principle, that of hiding our good works, our example will be quite empty and valueless. So also may it not be the case, that our "preaching CHRIST Crucified" may be in vain and hollow, unless it be founded on this principle of natural modesty, which we have maintained will always accompany the preaching of a good man under the teaching of God?

But without considering the subject in the light of a holy and religious principle, if we put it on the very lowest ground, why, it may be asked, in religion are all truths to be taught at once? in all other matters there is a gradual inculcation, something must be withheld, something taught first; and is not the knowledge of religion as much a matter of degrees as any human science? But we have rather treated it here in the higher point of view, in order to show that our efforts to do good will be

worse than fruitless, unless in doing so we act on this principle, to sanctify and strengthen our intentions, that the contrary mode of proceeding is not an indifferent matter, but very injurious. If any one acts on the pure love of God, there is no occasion to command this secrecy; for God will doubtless "reveal even this unto him:" and if we preach CHRIST from the highest motives there is no occasion to teach this reserve; but if we are liable to be influenced by new religious schemes, and indirect motives, we have great need of the warning.

. And the fact is, that all we say is so natural, so obvious to natural modesty, if men would but seriously consider it, that those who are most opposed to all we maintain, do in themselves practise it unconsciously in other points. But when they hear of this Tract, without waiting to know what it intends, they hasten to the attack: like the hasty servant in Aristotle, ἀκούει μὲν τι τοῦ λόγου, παρακούει δὲ, and ἀκούσας μὲν, οὐκ ἐπίταγμα δὲ ἀκούσας, ὁρμῇ πρὸς τὴν τιμωρίαν¹.

It is asked with some degree of impatience, "Is not knowledge good for man?" Doubtless we have maintained it most especially by making it the very highest of all things, as a talent of exquisite work, the very jewel of great price, infinitely divine and sacred. We do not lower the doctrine of the Atonement, but heighten and exalt it, and all we say is, that it should be looked upon and spoken of with reverential holiness. If it is the name of Reserve only which is objectionable, then let the substance of this article be expressed by any other which may be found equally to serve the purpose, whether it be forbearance, or reverence, or seriousness, or religious caution, as long as the full intention of it is equally preserved.

A rule of moral and religious teaching of such a nature as this of course requires a little attention: there is no subject with which the generality of persons are so little acquainted, or which they have so little considered, as that of practical moral principles. And there often may be something in their mode of life, which peculiarly indisposes them to enter into the one now under dis-

¹ Ethics, vii. 6.

cussion. If a person has never been engaged in religious teaching, where his object has been to bring men to a serious consideration of the truth ; if he is known to look upon theology rather in a political than a religious point of view ; if he is much used to popular speaking, and the applause that accompanies it ; if he allows himself to discuss the most sacred subjects in the daily periodical ; if he has never been trained to any reverence for holy places ; if he consider Christianity as a mere popular system ; if he disparages sacraments : then of course we cannot consider such an one as an adequate and fair judge on a subject the very nature of which is opposed to his own practice ; for the discernment of every moral principle depends on conduct regulated with regard to it.

3. On teaching the doctrine of the Atonement.

But there is another reason, more pervading and deeply rooted than any of these, although in various ways connected with them, which remains to be considered. All the objections are made without reference to the case we adduce, and without attention to the arguments, on account of a previously conceived strong bias against it ; which makes it necessary that we inquire more at length into that system of the day which has claimed for itself the inmost sanctuary of religion, and at once predisposes men so strongly to be thoroughly opposed to all that we can urge. All the arguments adduced, and the principle maintained, are at once looked upon with respect to that system ; all other matters to which it applies, and all the circumstances on which it is founded, are immediately set aside as unworthy of consideration, because this system of late years and of human invention is through all its branches thoroughly opposed to it : and many, and more than are aware of it, have taken up their position in these opinions, and consider it so impregnable, that whatever opposes it must necessarily be false. The system of which I speak is characterized by these circumstances, an opinion that it is necessary to obtrude and “ bring forward *prominently* and *explicitly* on all occasions the doctrine of the Atonement.” This one thing it

puts in the place of all the principles held by the Church Catholic, dropping all proportion of the faith. It disparages comparatively, nay, in some cases has even blasphemed, the most blessed Sacraments. It is very jealously afraid of Church authority, of fasting and mortification being recommended, of works of holiness being insisted on, of the doctrine of the universal judgment. It is marked by an unreserved discourse on the holiest subjects. To this system all that we have said is thoroughly opposed.

Now it is evident that this system is throughout *peculiar*, in distinction from what is Catholic: by the term Catholic we of course mean a combination of both what the Universal Church and the Holy Scripture teach *conjointly*, the former as interpreting the latter. It is a plan thoroughly un-Scriptural, un-Catholic, unreal: we will therefore at once allow that this maxim of Reserve is directly opposed to it throughout, in its tone and spirit, in its tendencies and effects, in its principles and practices. Where Christians so thoroughly differ, what appeal can there be? When inspired Apostles, when even Paul and Barnabas, had a dissension and disputation between them, they were sent up to Jerusalem unto the Apostles and Elders about the question, to decide the point in dispute. We appeal to Scripture and the Church¹. Now those who hold these opinions will allow that the Church Catholic holds them not. Neither does Scripture warrant them; which may be easily shown, even though we allow not the Church as its interpreter. Nor, indeed, are they grounded on Holy Scripture, but on a supposed expediency. For in fact the advocates of these opinions will not allow an unreserved appeal.

¹ St. Augustine (vol. vi. p. 994) supposes the case of a person who hears CHRIST preached by an heretical preacher, and is in doubt what to do: to which Augustine answers, That CHRIST is preached openly, and on the housetops; that He has made His pavilion in the sun, that is to say, that the true doctrine of CHRIST is in the Church, which is a light to all nations; the question is whether his doctrine is that of the Catholic Church. This is precisely a case in point; and it is in this sense that the Church is "clothed with the sun," that CHRIST is as the lightning seen from the East to the West; and that with respect to those who say, "Lo He is here! or Lo He is there!" command is given, "Go not after them."

to the written Word, but they maintain, that then only, when the HOLY SPIRIT was given, did Holy Scripture set forth the Atonement with that fulness which they require. Thus have they contrived to take a position which sets aside almost the whole of Holy Writ, including the Gospels themselves, from any appeal on this subject. In fact, this system is nothing else but a method of human device, which is able to quote a part of Scripture for its purpose. It is not according to the general tenor or the analogy of Scripture, nor is it founded or based on Scripture as its origin. They consider, like the Romanists, that they infallibly hold the truth, which must therefore be a fuller development of Scripture in a later age ; thus, in fact, do they make the Word of God of none effect through their tradition. These opinions, indeed, are grounded on nothing else but certain effects, which this system is thought to produce.

It is supposed that there is something particularly life-giving and heart-searching in these modes of teaching, which thrust forth exclusively and indiscriminately the doctrine of the ever blessed Atonement, and inculcate loudly the necessity of our dependence on the good SPIRIT of God : and these are so considered in distinction from those, which in connexion with them inculcate also practical duties, and the various departments of public and private religious worship. In which opinion there is indeed something true, but not so in the mode in which it is put forward and understood. There is indeed a great truth, of which these peculiar statements catch at the shadow, and it is their connexion with this great truth itself, which has caused them to be received as the whole of Religion. And perhaps many, who have appeared to themselves and others to have been embracing these popular opinions, have, in fact, by God's mercy thought of, and practically embraced, nothing else but that great truth itself. For that a more adequate sense of the Atonement, broader, and higher, and deeper views of the mystery which is "hid in CHRIST," is indeed the perfection of the Christian character, that which grows with its growth, and is strengthened together with it more and more, so that advancement in holiness is a continual progress in self-abasement and self-renunciation

towards that repose which is in God "manifested in **JESUS CHRIST**;" this is indeed most true. And the same is the case with respect to that other opinion of it being needful to name always the ever blessed **SPIRIT** of God; that the same gradual perfection of a Christian will consist in a deeper and continually increasing sense of his utter inability to support himself in spiritual life, and a confidence that he can do all things through **CHRIST** strengthening him: a feeling consciousness of thorough dependence on God every moment of his existence, not only in sustaining his natural, but much more his new and regenerate life.— That all the differences in the heart of men, from the worst to the most perfect, will consist in the different mode in which they have instilled and thoroughly infused into their hearts these great principles: this is indeed most true. But how is this state to be obtained? These peculiar opinions are formed on the supposition, that it is by declaring these truths aloud to all we meet. This is the point on which we are at issue. For this we think there is no sanction in all the laws of our moral nature and religious philosophy; that there is none for it in the Catholic Church, none in Holy Scripture; and any manner of bringing forward God's truth as differing from these, we suppose highly dangerous. If we are to look out for some practical guide to know in what way we are to hold and declare Scriptural doctrine; surely it is our duty to bring forward "the faith once for all delivered unto the saints," in the fulness of that creed into which we are baptized; is not this the divinely appointed guardian, by which we may keep what is contained in Holy Scripture in its due proportions, which has been afforded to us as a key to the right understanding of Scripture, and also an authoritative annunciation of what in doctrine we are to hold and teach. For of course if we put forth one truth to the suppression or disparagement of others, the effect of our teaching may be equivalent to falsehood, and not truth. That the preparations of the heart which can alone receive the faith in its fulness, are by other means than those which this system supposes, we cannot but be assured; Scripture and reason both would imply that it is by insisting first of all, if need be, on natural piety; on the necessity of common

honesty, on repentance, on judgment to come, and without any mode of expression that excepts ourselves from that judgment ; by urging those assistances to poverty of Spirit, which Scripture recommends and the Church prescribes, such as fasting and alms, and the necessity of reverent and habitual prayer. These may be means of bringing persons to the truth as it is in JESUS CHRIST, with that awe and fear, which our LORD's own teaching and that of His Apostles would inspire ; surely above all things should we be careful not to be deceiving ourselves and others by an irreverent handling of GOD's most sacred consolations. For otherwise are we not going against what our LORD declared to be His own teaching ? are we not putting " new wine into old bottles," the Gospel blessings into the corruptions of the old man, of which we know the consequence ? Are we not putting " new cloth on an old garment ;" the new cloth of the Christian Church on the old garment of the Jewish legal Church ? Are we not exposing the sacred things of GOD committed to our charge, the secret treasures of His house, to our own great injury, and in a way to have evil effects on others also ? May not such a mode of exposing all the riches of our Christian inheritance be likened to the conduct of king Hezekiah, when he showed all his treasures to the king of Babylon, " all that is in mine house," said he, " have they seen ; there is nothing among my treasures that I have not showed them ;" and for this the sentence was declared, that to Babylon his children and his treasures should be taken. In like manner, the world will take captive those who thus lose their secret strength by a vain display ; and this is, in effect, the same as our LORD has said in those words " They will trample them under foot, and turn again and rend you."

With regard to the notion that it is necessary to " bring forward the doctrine of the Atonement on all occasions, prominently and exclusively," it is really difficult to say any thing in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained. Is it from its supposed effects ? pious frauds might be supported on the same principle : but let us observe these effects as they be-

come more fully developed : the fruits of the system have shown themselves in the disobedience of ministers to their ecclesiastical superiors, of individuals to their appointed ministers, of whole bodies of Christians to the Church. Is it the popularity of the opinion ? this is not a test of truth, but an argument of the contrary ; Christian truth is in itself essentially unpopular ; and even were it otherwise, what is popularity when it is opposed to Catholic antiquity ? Is it from Scripture ? we have shown that the tone and Spirit of Holy Scripture is quite opposed to it.

Do we then maintain that it is to be intentionally and designedly withdrawn from all public mention ? nothing of this kind has been ever suggested or practised by us ; this would of course be as unnatural as the other. Why should we not be content to act naturally, with the Church and Divine Scripture for our guides ? why should not a conscience exercised therein, and practised in the discernment of good and evil, be content to act as our common sense and judgment, or, if we may reverently use such words, as the HOLY SPIRIT, ever enlightening the path of obedience, dictates, without shaping our conduct into this mould ? Why should one who thus acts be thought unworthy of the Christian name ? Why should it be thought necessary to bring proof and induction, and, as it were by a stretch of charity, to obtain some indication that such an one denies not the doctrine of the Atonement ? which has been done in the case of the Fathers and Saints of old, and of Bishop Butler and others in our own Church.

It may be said, are we not saved by faith alone in CHRIST, and if so, what else have we to preach ? It may be answered by another question, was it not the very office of the Baptist to be the herald of CHRIST, and yet, so little did he publicly make a practice of declaring this, that there was a doubt whether he was not himself the CHRIST : but instead of proclaiming Him aloud, he taught Repentance, and to each individual amendment of life. The Baptist declared, " I came that He might be manifested," but how was He to be manifested, excepting, as our LORD said, that He would manifest Himself unto him that kept His commandments. Therefore the Forerunner preached repentance. When he did allude to the Atonement, in the expression of " the LAMB of God,"

it was secretly and obscurely, and probably only to a few chosen and favoured disciples, who themselves could not have understood the clear meaning of the allusion, to whom it must have been a dark saying. Doubtless, we are saved by faith in CHRIST alone ; but to come to know this in all its power, is the very perfection of the Christian ; not to be instilled or obtained by lifting up the voice in the street, but by obedience and penitence, so that, as each man advances in holiness of life, and comes the more to know what GOD is, the more does he feel himself, with the Saints of all ages, to be the chief of sinners. But as for that assurance and sensible confidence, with which it is thought necessary that the doctrine should be preached and received, it would seem as if there was scarcely any thing against the subtle effect of which we are so much guarded in Holy Scripture as this : all those who are recorded as being most approved, were remarkable for the absence of it ; as in the case of the Centurion, the Canaanitish woman, and others ; above all, of those who at the last day shall be surprised with the welcome tidings that they are accepted : on the contrary, those who are rejected shall come with that plea of confidence, because they have prophesied in CHRIST's name, and He has taught in their street, and will be condemned with emphatic words, as they that *work* iniquity ; whereby the whole stress is thrown on that single point, which those who hold these opinions are most studious to make of secondary importance, the necessity of *working* righteousness.

Surely the doctrine of the Atonement may be taught in all its fulness, on all occasions, and all seasons, more effectually, more really, and truly, according to the proportion of the faith, or the need of circumstances, without being brought out from the context of Holy Scripture into prominent and explicit mention. Did not St. James preach the Gospel most effectually under the guidance of GOD's good SPIRIT ? Did not St. Paul preach the Gospel to the Thessalonians, when he spoke of the day of Judgment, as well as to the Galatians, when in answer to certain Jewish prejudices, he set forth the only remission of sins to be found in the Cross of CHRIST ? May not we regulate our teaching according to the case of the persons we address, as they

did? But above all, did not our LORD preach the Gospel? did He not say to the two disciples who came from St. John the Baptist, "To the poor the Gospel is preached?" But how was it preached? We know what His preaching was; He taught the Atonement always, but never openly: He taught it always; He taught it in the Beatitudes, in the parables, in His miracles, in His commands, in His warnings, in His promises; He taught it always, but always covertly, never at all in the manner now required, but quite the opposite. And as it pervaded all our LORD's teaching, and ought to do, as we have stated, (Tract, No. 80. pp. 76, and 81,) the teaching of every good Christian; so surely it may do so in a way to be more effectually impressed on others, and to indicate its thorough reception into the character of the speaker, by one who might have even never prominently and explicitly declared it, any more than our LORD does in His own teaching. It may be impressed on others by the tone of a person's whole thoughts, by the silent instruction of his penitent and merciful demeanour, by immediate inference and implication from his sayings, by the only interpretation which his words will bear; but above all things, by the doctrine of the Sacraments ever influencing his life; He may thus ever bear about in the body the marks of the LORD JESUS, and preach CHRIST Crucified. Whereas, on the contrary, another who expressed this doctrine with all the fulness which is now required, might in all the tone of his disposition, his teaching, his whole bearing and observation, be as far from it as one who had never heard of it; and adopt this tone to the great injury of himself and others. The important thing needed consists in those preparations of the heart, which may lead men to humiliation and contrition; when this is done, He who "dwells with the humble and the contrite," will never fail to lead them to all the consolations of Religion. Let us consider the case of a friend who consulted us on a matter that afflicted his conscience, how tender and careful should we be in such a case for fear of administering consolation too speedily, lest by so doing we check the workings of GOD'S good SPIRIT, and heal too slightly His wounds to our friend's great detriment: and shall we do this to all indiscriminately?

But besides this, the awful name of the blessed SPIRIT, without whom we can neither think nor do any thing that is right, is, as is supposed, ever in like manner to be proclaimed as it were in the market-place, and those who do not do so, are supposed to deny His power, the power of the ever blessed SPIRIT of God, in whose Name we were baptized, Whom in the doxology we confess daily, in Whom we live and move. Let these sacred words be introduced in our teaching, as they are in Holy Scripture. But even from this we almost shrink at feeling that they have been used in an unreal manner, and "taken in vain;" for these holiest of words may be constantly used by us, when we are not at all affected and influenced by so concerning a doctrine, which may be seen by the whole of our character in daily life, and tone of our teaching; by self-confidence, and an absence of that fear and trembling, which ever follows the consciousness, that it is God that worketh in us both to will and to do. And what is done in such a case? Is the effect merely nugatory? Surely not: great injury is done by this irreverence to that most sacred Name. There is far less chance of real repentance in such a case.

Surely this great and life-giving doctrine might be taught more truly by one who practised no obtrusive system of this sort; to say nothing of his practical instructions, every word of which might be calculated to teach a person dependence on God; but even by his silence. For instance, might not one like holy Simeon, (whom sacred Scripture has so strongly marked as one under the gracious guidance of the good SPIRIT, by the expression, thrice repeated, that "the HOLY SPIRIT was upon him," that it was "revealed unto him of the HOLY SPIRIT," that "he came by the SPIRIT into the temple;") might not such a one, by daily frequenting "the House of Prayer," with that earnestness and assiduity which showed that he felt himself unable to stand for a day without assistance from above, learn and teach so affecting a truth, as well as by set declarations concerning it? Might he not, by these habitual practices, be rendered meet to find CHRIST in His Temple, and to prophesy in His name?

4. Danger in forming a plan of our own different from that of Scripture.

Surely we know not what we do, when we venture to make a scheme and system of our own respecting the revelations of God. His ways are so vast and mysterious, that there may be some great presumption in our taking one truth, and forming around it a scheme from notions of our own. It may not be the way to arrive at even that truth; and also it may counteract some others, which it is equally important that we should be impressed with. The very idea of forming such a scheme, arises from a want of a due sense of the depth and vastness of the Divine counsels, as if we could comprehend them. It is with states of society as with individuals; those whose thoughts and knowledge are most superficial, are most apt to systematize; and it is very little considered what awful things in the economy of God may be thus habitually kept out of sight,—kept out of sight, perhaps, by many quite unconsciously; for the secret influence of these opinions is more extensive than they are aware of, who are subject to them. It is not an uncommon thing to hear sermons which are throughout specious and plausible, which seem at first sight Scriptural, and are received as such without hesitation, and yet, on a little consideration, it will appear that they are but partial views of the truth, that they are quite inconsistent with the much forgotten doctrine of a future judgment. What effect, therefore, must this system have upon an age and whole nation?

Nor is it only in its not supporting the analogy of the faith, that this system is opposed to Scripture; but its spirit and mode of teaching is quite different. It may be observed in this, that this scheme puts knowledge first, and obedience afterwards: let this doctrine, they say, be received, and good works will necessarily follow. Holy Scripture throughout adopts the opposite course¹.

¹ One instance in Scripture has been applied otherwise, "Make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt;" but this passage bears quite a different meaning; the obvious purport being, that hypocritical, bad actions, like those of the Pharisees, flowed from a bad principle

In many and extensive senses, the language it adopts, and the plan it pursues, is on the principle that "the law is the schoolmaster, to bring us to CHRIST;" "that he who will do the will shall know of the doctrine;" whereas this teaching is, "receive only this doctrine, and you will do the will." The kind of secondary way, and as it were in the back ground, in which the necessity of obedience is put in this system, is the very opposite to Scriptural teaching. Scripture ever introduces the warning clause, "If ye keep the commandments;" they, on the contrary, "If ye do not think of them too much."

And again, is there not an extraordinary confusion and perplexity raised, which has the effect of entangling men's minds with words and phrases? Are there not frequently logical fallacies, couched in verbal inaccuracies, which will appear, on a little consideration, to be mere confusions of expression, yet ever leave a false impression? Christian repentance is spoken of as something not only separate from, but opposed to CHRIST. The effect of Christian good works is treated as having a tendency to puff us up with pride and selfishness: works, that is of humility and charity, exercised in secret, purely with the desire of pleasing God, for of course such only are good works which could be insisted on (though of course what they mean must be bad works, those of hypocrisy). Or again, that religious services weaken our dependence on the good SPIRIT; or, in other words, that frequent and constant prayers to God for His assistance, diminish our reliance on God. Or again, that the deep and awful sense of judgment to come derogates from CHRIST's atonement, as if the most earnest consideration of the former did not most impress the unspeakable worth of the latter. Or again, that to insist on the value of the Sacraments, is to derogate from CHRIST; for when it is considered that there is no value whatever supposed in those

in the heart, that the whole heart needed to be amended. Is it not a very overstrained interpretation to apply this to the doctrine of the Atonement, on the supposition that the infinite and incomprehensible love of God manifested therein will, on being published, powerfully affect men's minds, and, on being heard, regenerate their souls? Is there any sanction whatever for this in Holy Scripture?

Sacraments, excepting from CHRIST's presence in them, and His atoning blood communicated through them, this is precisely the same as if the same charge were brought against attaching too high a value to the Holy Scriptures; for it might be said that we put the Scriptures in the place of CHRIST. It is very painful thus to be obliged to speak of these things. To answer them, we must come to plain first axioms in morals, such as the following.

5. Statement of the case from plain moral principles.

Religious doctrines and articles of faith can only be received according to certain dispositions of the heart; these dispositions can only be formed by a repetition of certain actions¹. And therefore a certain course of action can alone dispose us to receive certain doctrines; and hence it is evident that these doctrines are in vain preached, unless these actions are at the same time practised and insisted on as most essential.

For instance, charitable works alone will make a man charitable, and the more any one does charitable works, the more charitable will he become; that is to say, the more will he love his neighbour and love God; for a charitable work is a work that proceeds from charity or the love of God, and which can only be done by the good SPIRIT of GOD: and the more he does these works

¹ This is simply founded on the account which Bishop Butler gives of the formation of moral habits. See *The Analogy. Of a State of Moral Discipline*. It is, moreover, curious to observe how entirely Aristotle's system in this respect coincides with Holy Scripture, which makes our salvation to depend both on our mode of life, and also on our accepting certain articles of faith. For according to Aristotle, the perception of any moral truth depends on the life which a person leads. He says, that it depends not on intellect itself, as in pure science; but that the understanding must have combined with it a certain desire, love, or motive (*ὁρεξις* or *ἔνεκα τοῦ*); but this desire or motive depends on the mode of life (*ἡθικὴ ἕξις*), and is given by it. (B. vii.) In another place he says, that which is truly good does not appear but to him who leads a good life; and at another time, that a man must be brought up well to understand morals; and that the faculty of discerning truth, vice destroys. From which it would follow, that if any article of the Creed is less received than another, it is owing to some peculiarity in the life and conduct, either of an individual or an age, that rejects it.

therefore, the more will he love his neighbour and love God : and he who does not (in heart and intention at least) perform these works, will not be a charitable man, *i. e.*, will not love God or his neighbour : and those are not charitable works which have not this effect ; for no external act, such as the giving away of money, is necessarily a work of charity, but only such as consists in the exercise of the principle of charity. He therefore will, most of all, love God and love CHRIST, who does these works most ; and he will most bring men to CHRIST, who most effectually, with God's blessing, induces them to do these works in the way that God hath required them to be done.

Or again, he only will be humble in heart who does humble actions ; and no action is (morally speaking) an humble action but such as proceeds from the spirit of humility ; and he who does humble actions most will be most humble ; and he who is most humble will be most emptied of self-righteousness, and therefore will most of all value the Cross of CHRIST, being least of all sensible of his own good deeds : and the more he does these works, the more will the HOLY SPIRIT dwell with him, according to the promises of Scripture, and the more fully will he come to the knowledge of that mystery which is hid in CHRIST. That teacher, therefore, who will most induce men to do these works, will most of all bring men unto CHRIST, though he speaks not most fully and loudly of His ever blessed Atonement.

Or again, good works consist especially in Prayers. He who does most of these good works, *i. e.* he who prays most, seeks most of all for an assistance out of, and beyond himself, and therefore relies least of all on himself and most of all upon God ; and the more he does these good works, the more does he rely upon God's good SPIRIT, for which he seeks. He, therefore, who, by preaching the judgment to come, or by recommending alms and fasting, or by impressing men with a sense of the shortness of life and the value of eternity, or by any such practical appeals which the occasion suggests, will lead men most to pray, will do most towards leading them to lean on God's good SPIRIT, although he may not repeat in express words the necessity of aid from that good SPIRIT, without whom we cannot please God.

To say, therefore, that such works, which alone are good works, tend to foster pride, and are a seeking for expiations beyond the one great Atonement, conveys a most dangerous fallacy ; when the works which are intended, if the words can be applied to anything worthy of condemnation, must be bad works, those of ostentation, of hypocrisy, or superstition, and the like, which, of course, the oftener they are repeated, the more do they make men ostentatious, hypocritical, or superstitious ; and so do take them from the Cross of CHRIST. They are sins against which we cannot warn men too much ; sins repeatedly condemned by CHRIST, who never condemns or disparages good works, but insists upon them always and throughout most earnestly. Let hypocrisy, in all its shapes, be condemned as Scripture condemns, and we shall fully understand such teaching. Or again, consider the case morally with regard to the teaching of Repentance. For instance, take the deceivable sin of covetousness, of which we are all in danger. A covetous man is he who trusts in riches ; and so far as any one trusts in riches, in that degree he cannot trust in God, and therefore can have no saving sense of the atonement of CHRIST, or dependence on the good SPIRIT of God. And if his feelings are excited on the subject of these doctrines, while he is under the influence of this vice, it cannot be any thing better than a mere delusion of the fancy ; and therefore that teacher who will most of all lead men to abandon and get rid of covetousness, will render their minds most open to receive these two great doctrines of the Gospel ; as seen in the case of Zaccheus, when salvation came to his house as a true child of faith ; and in our Lord's advice to all to sell and give alms. The same inference may be drawn with regard to the love of praise, in which case it may likewise be shown that it follows as a plain moral consequence, what our Lord has declared, that they cannot " believe who receive honour one of another." So also with respect to impurity of heart ; for a man of impure heart may be very sensibly affected by these touching and vital doctrines of the Gospel ; and yet it is certain that he cannot receive them rightly ; for the pure in heart alone can see God ; and therefore can alone see, so as rightly to understand, those doctrines in which God is manifested.

That minister, therefore, who, by preaching the terrors of the judgment day, or by any other Scriptural means, induces men to repent of these crimes, will necessarily, and by a plain moral consequence, open their eyes, their ears, their heart, to receive the high saving principles of the Gospel ; though he speaks not explicitly of them any more than the Baptist did, or our Lord, or His Apostles. So palpably absurd, even on the plain grounds of moral principles, is it to speak of the teaching of repentance being opposed to the preaching of CHRIST.

This is an explanation of some obvious reasons why Holy Scripture should connect our own cross with the Cross of CHRIST, as it so often does, and emblematically typified of the Church, in him who bore the cross after Christ ; for it is said to us all, " whosoever doth not take up his cross and come after Me cannot be My disciple." Now there can be no repentance, and no progress in religious duties without self-denial. These duties, therefore, are a bearing of our own cross, which will alone bring us to a right use of the Cross of CHRIST. It is not setting aside the Cross of CHRIST, nor disparaging it ; it is only showing the mode by which alone we may be brought to know its inestimable value.

He who most of all practises these duties, will be most of all brought, by a necessary and moral consequence, to value the Cross of CHRIST ; and he who is brought to embrace that doctrine with most affection, will speak of it with most reserve ; he cannot speak of it as these persons require. Nor can there be any reasonable apprehension, as it is sometimes said, that the teaching of the Church, which keeps the doctrine of the Atonement in the reserve of Scripture, will lead men to despair. Did any one ever know an instance of this, of a Christian, in sound health of mind, brought to a state of despair from the fear of God and His judgments ? There is a mistake in this use of the word despair, which rather means a careless, hopeless indifference to the anger of the Almighty, which is so common, than an excessive fear of His judgments. Such a fear brings with it abundant consolation and hope ; and therefore the true knowledge of this saving doctrine of the Atonement is expressed in such words as these, that " the salvation of God is nigh unto them that fear Him ;" that the Lord

looks to him who "trembles at His word;" that He "revives the spirit of the contrite;" or that "whoso is wise will ponder these things; and they shall understand the loving-kindness of the LORD."

We must again return to and repeat this point; good works, being nothing else but the exercise of a good principle, will make a good man (as far as, humanly speaking, a man can be called good), and those are not good works which will not make a man good; and he is not a good man, who does not love God with all his heart, and depend on the aid of the blessed SPIRIT, and trust in CHRIST. He, therefore, who most of all induces men to practise good works, under the awful sense of their condition as baptized Christians, brings them most of all to the Cross of CHRIST; and he who, by his teaching, leads men to think that such works are of minor importance, and speaks slightly of them, *i. e.*, works of charity, of humiliation, and prayer, teaches men false and dangerous doctrine, flattering to human indolence, but opposed to Scripture, opposed to the Church, opposed to the first principles of our moral nature; and therefore it is said emphatically, "Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven:" that is to say, he who treats slightly these good works, shall obtain least of all the blessings of CHRIST's Spiritual kingdom at present, the gracious gifts which are in the Atonement of CHRIST, and by consequence be the lowest in His kingdom hereafter. By using high words of doctrine, without the inculcation of these commands, we lead men to trust to a vain shadow, instead of the Rock of their salvation. Doing the works or not it is which makes the entire difference between the house built on the sand, and that which is founded on a rock, though outwardly they appear alike; as our LORD has warned, he who "heareth these words *and doeth them*, I will liken to a wise man, who built his house on a rock;" and "every one who heareth them *and doeth them not*," is outwardly the same, perhaps, but has no foundation. And what is the rock on which he is built, but CHRIST? His very works are built on

this Rock, otherwise they are not good works. It is not as if CHRIST was the end only (as they who disparage Baptism would imply); not as if the Atonement were a thing to be arrived at at last; but CHRIST is the way also, the beginning and the end, the Author and the Finisher, the Alpha and Omega. It is through the blood of CHRIST alone we are able to think or do what is good. It is through His blood alone that such thoughts and deeds are accepted. It is not simply that by bearing our cross we are brought to His; but we are in Him, and He in us; our cross is His Cross, and His Cross is our cross. When we humble ourselves, we partake of the virtue going forth from His humiliation: it is He that is drawing us nearer to Himself. When we pray, it is not our prayer, but His HOLY SPIRIT within us that leads us unto Himself. When we do works of charity, it is to Him in His brethren: it is His compassionate bowels yearning in us towards them: it is the virtue of His ineffable charity through us, His members, again flowing forth to all mankind. To check, therefore, such works by any mis-statements, by half admonitions and half encouragements, is to keep men from Him. It is like stopping the mouths of the blind men, who have no way to approach Him but by prayer, that He may open their eyes; for unless we practise these works of obedience and repentance, we shall assuredly have no eyes to see Him; for it is "the commandment of the Lord" which "giveth light unto the eyes." It is putting away the little children, the babes in CHRIST, because they are not of full stature. It is casting stumbling-blocks in the way of weak men. It is very true, that in the Gospels, the consolations of CHRIST may be more imparted to persons who were opprobriously designated "sinners;" and some of whom may have fallen into grievous sin; that "the publicans and harlots enter into the kingdom before the Pharisees:" but why? not because they were worse, but because they were far better than the Pharisees; as the poor and despised are perhaps generally found wiser and better than those in higher station.

6. All Scripture is perfect harmony as opposed to this modern system.

We must again return to, and repeat the same point. Good works must ever make a good man ; and a good man will most of all love God, as manifested in **JESUS CHRIST** ; and therefore it is that Holy Scripture has put the case in every variety of ways, in order that, comparing the manifold expressions by which it describes the inscrutable mysteries of **CHRIST**'s kingdom, we may arrive at some sense of the truth. And in whatever way we consider it, we shall find that the whole harmony of Scriptural teaching is opposed to the present system, or what is sometimes designated the Gospel scheme ; the former being, in contrast to it, one of Reserve. We have shown, from obvious moral inference, that to ameliorate the heart and practice is the only way to arrive at those riches which are hid in **CHRIST**. Surely a little reflection will show how thoroughly Holy Scripture supports this opinion throughout. Let us only look to the manner in which the commandments are spoken of, and that not merely in the New Testament, but in the Old also. Could words be applied to them such as we find throughout the Psalms, as, for instance, in the 19th and 119th, unless they had some mysterious connexion with the Cross of **CHRIST**? How else could they be "sweeter than honey and the honeycomb?" How else could they be "dearer than thousands of gold and silver?" How else could they be "wonderful," and "quickening," "giving light unto the eyes," and "everlasting righteousness?" Let us again consider the expressions by which the Gospel privileges are spoken of in Scripture, and we shall find that they are all connected with certain dispositions and graces, and confined to them. Those dispositions and graces can alone be attained by a certain mode of life and course of actions ; which actions, therefore, Scripture commands and inculcates in every way, by bringing before us every example, and precept, and doctrine, that may be calculated to affect us with the terrors of God's judgments, or the hopes of His mercy.

Let us consider who they are whom Scripture pronounces as blessed. It might be supposed from the modern system, that the expression had been, "Blessed are all ye that hear the Gospel," and that this Gospel is confined to a full declaration of the gracious doctrine of the Atonement; but it is not thus it speaks. It is, indeed, said to some, "Blessed are the eyes which see the things that ye see, and blessed are the ears which hear the things that ye hear,"—but then it must be ever remembered, and again repeated, that this was not said unto all the people to whom our LORD had been preaching: but to the disciples "privately," in express distinction from those who had heard our LORD teaching, but who, as He said, had no "eyes to see, nor ears to hear." Whereas in His more public teaching, His blessing was entirely confined and limited to certain dispositions, which are recorded in the Sermon on the Mount.

Blessing again is pronounced privately on St. Peter, because he had been brought to that high knowledge of CHRIST by GOD Himself: as in the case of all the disciples, our LORD thanked GOD for having "revealed these things unto babes." And after these declarations to St. Peter, pronouncing His blessedness, and the greatness of that belief on which the Church would be built; we naturally expect our LORD to invite others to it, either by openly declaring that doctrine, or by showing them the way to arrive at it; we watch His words with expectation, especially when He calls all the multitude unto Him: but, so far from declaring unto them these gracious and high things, He speaks of the necessity of every man taking up his cross. This was, in fact, telling the people in what way they might arrive at that belief for which St. Peter was so blessed. For let it be observed, that this was the mode by which St. Peter had arrived at it. He had taken up the Cross at the first, and followed CHRIST when He called him to forsake all; and the result was, that he had now come to the full knowledge of that Truth. To suppose, therefore, that a doctrine so unspeakable and mysterious as that of the Atonement, is to be held out to the impenitent sinner, to be embraced in some manner to move the affections, is so unlike our LORD's conduct, that it makes one fear for the ultimate consequences of such a system.

Or again, consider the case of Judas Iscariot; what was the cause of his not believing? it was simply this, that he had one unrepented sin in his heart. He must have witnessed many miracles, and heard our Lord's Divine teaching; and might have seen His unexampled and transcendent goodness and holiness. But this one sin blinded his eyes and stopped his ears, so that seeing he saw not, and hearing heard not. Had he taken the Baptist's advice to repent; or our Lord's warnings on the subject of riches, or those so often graciously given to himself,—as when He said "Ye are clean, but not all," and "one of you shall betray me," and "It were good for that man, if he had never been born," then he might have believed; and might have been possibly "the beloved disciple." In his case, humanly speaking, so far as we can perceive, repentance would have been one with believing in CHRIST. And surely our Lord's conduct to Judas might show us how men might do all that can be done to reclaim a very bad person, without any display of the most ineffable mercies of God, beyond what the occasion called for.

But, moreover, if we take the mere general outline and first view of the Gospel narrative, it is so like all God's manifestations of Himself to the world, and the history of what the Church was to be, that it ever occurs to one as showing the principles of it. "The Desire of all nations had come," "the Messenger of the covenant whom men delight in;" but He was to be "as a refiner's fire." The power of the cross was to be shown especially in this its secret character, whereby the strength of God being concealed in human weakness, it might act as a test to the dispositions of men: it was to be "a sign that should be spoken against, in order that the thoughts of many hearts might be revealed." On the contrary, what do they really mean who adopt the human scheme of teaching and receiving in its fulness the doctrine of the Atonement? how is this to be done? do they understand the meaning of their own words? We hardly know what we speak of when we speak of the Atonement, it is a vast sea which no man can fathom: who can think of it worthily? who can comprehend the Sacraments in which it is hidden? The sea, indeed, itself, is the type or figure of Baptism,

wherein the ways of God are, and His paths in the great waters, and His footsteps are not known. Surely men know not what they do, when they define and systematize the ways of God in man's redemption, under expressions such as imputed righteousness, justification, and sanctification, and the like ; which words stand in their minds, for some exceeding shallow poor human ideas, for which they vehemently contend, as for the whole of religion. It is, in fact, to explain the ineffable, to measure the infinite, to enter into the secret counsels of God ; to circumscribe truths as vast and incomprehensible as the circuit of the heavens in the compass of human system. Whereas we know nothing whatever but this, that a childlike obedience which accepts the commands and doctrines of Scripture, will be brought to the full knowledge of God.

Surely, I repeat, we know not what we do, when we speak of the doctrine of the Atonement, and of preaching and receiving the same : we know not how much it is the very foundation of every part of Scripture, and how mysteriously it may be contained therein, "the LAMB slain from the foundation of the world." Doubtless, we may suppose that our LORD went about in the fulness of the power of the Atonement, (if we may so speak,) out of that vast sea of mercy, dispensing to men as they were able to receive it : what were the bodily cures that He wrought, connected as they were with the forgiveness of sins ; and what the various blessings that He pronounced ? but the distributing of those gifts according as the dispositions of men made them capable of receiving them. To one it was the kingdom of heaven, to another it was consolation, to another it was the inheritance of the earth, to another it was righteousness, to another it was mercy, to another it was the power to see God ; thus was the unspeakable power of the Atonement, in all the beatitudes, distributed according to each man's obedience. Not as gifts falling from heaven into the cup of each ; but in every case as a pearl of great price, as hid treasure. To another it is spoken of as "refreshment," to another "as rest for the soul," to another as being to JESUS CHRIST as "brother and sister and mother ;" to another that GOD the FATHER, and JESUS CHRIST, and the COMFORTER will

come to "make their abode with him." But observe on each of these occasions, how perfectly mysterious and secret the gift is ; how closely limited and restricted to certain tempers or conditions ; how on every occasion the conditions are put first, the disposition required, or the keeping of the commandments, and the gifts as following : in short, these promises and privileges vouchsafed to the Christian are distributed in a manner perfectly analogous to the miracles, which were dispensed, as it would appear, by an invariable law according to the faith of each. And both of them upon a principle quite opposed to these modern opinions, which speak of "the *display* of God's mercy in the Atonement." Observe how, on all occasions, the very opposite conduct is pursued to that of the human system. The LORD of heaven and earth, in the full power of His Divinity and atoning mercy, but ever as it were hiding Himself, as a poor man going about with a few fishermen, calling every one that came to Him to undisguised privation and hardship, putting these as it were always first, and keeping back the blessing ; checking men, and setting aside their offers of attendance, when they expected any thing but hardship ; as when to the Scribe He said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head ;" or demanding an instant surrender without delay, as of him to whom He said, "Let the dead bury the dead, but follow thou me." And let us notice the rich man whom "He loved ;" and who seemed what would be called deficient in spiritual views, and in a right understanding of the nature of the Gospel ;—how differently did our LORD treat him, to that conduct which these modern religionists would require us to adopt, when He called upon him to the practice of the most self-denying duties and the exercise of charity.

And observe how necessarily all these gifts, in which the kingdom of heaven consists, are attached, and invariably imparted to these conditions, and inseparable from them : so that to have the dispositions, or to fulfil the commands required, is in that degree to partake of the spiritual blessings ; and not to fulfil them is to fail of those gifts. Thus when we are commanded to learn of CHRIST "to be meek and lowly, and we shall find rest ;" so far as

we become meek and lowly we shall find rest to our souls : and this rest is not imparted to any but so far as they are so. And when CHRIST says, that if we keep His commandments, He will come and make His abode with us ; so far as we keep the commandments, we shall assuredly have CHRIST abiding with us ; and so far as He abides with us, we shall of course be made partakers of all the privileges of the Gospel, both now and hereafter. Whosoever therefore will himself keep the commandments, and induce us to do so, will so far be himself a partaker of the Gospel, and make us to be so, as a necessary and infallible consequence. The same argument may be applied, if considered with respect to every blessing in the Gospels, taken separately with a view to the temper connected with it ; for instance, the poor in spirit does naturally, and of necessity come to the enjoyment of the Christian inheritance ; whatever teaching, therefore, disengages men from the love of wealth, will bring them so far into their Christian inheritance ; every act which produces this spirit, leads men so far one step into the possession of this their Christian birthright. We have repeated these points more at large from the former treatise, in order to show, in connexion with the moral proof, how fully the Scriptural statements confirm all that has been said concerning actions and habits ; that actions alone can produce dispositions, and dispositions alone can receive doctrines, when the case is viewed with regard to our moral constitution. Or to state it in a higher point of view, all knowledge of saving doctrine is revealed from above to those who will do the will ; for every act of obedience is rewarded of God with additional light, and the fulness of this light, illuminating the path of obedience, is the knowledge of God. So that in whatever way we consider it, there is no Scriptural sanction for the necessity of our always thrusting forward the doctrine of the Atonement without reserve.

And here we cannot forbear asking in seriousness, whether it be not such a failure in inculcating Christian practice, which may have cherished such dispositions, as are plainly betrayed in the words and actions of those who avow and maintain this system ; dispositions and tempers which, whether they result

from this system or no, could not possibly have resulted from a proper discipline of the heart under Scriptural teaching.

But to return, the same harmony of Scripture may be shown in the variety and apparent discrepancy, by which not only the different tempers and graces which Scripture inculcates are designated, as we have seen, but the one thing that is needful in order to obtain eternal life. In one place it is said, "Believe in CHRIST, and thou shalt be saved." Whereas in another place our LORD says, "If thou wouldst enter into life, keep the commandments." So that these two requisites will necessarily imply each other, and somehow to keep the commandments will lead us to CHRIST, and will be believing in Him. But the commandments contain the love of God and the love of our neighbour; and to know this principle, the spiritual interpretation of the commandments, our LORD told the Lawyer, was to be "not far from the kingdom of heaven:" and this was the test which our LORD put to the rich young man whom He loved, telling him to give to the poor and follow Him. These two points, therefore, in this case, would put it to the proof, whether he had kept the commandments or understood the spirit of them. Agreeably to this, St. Paul tells us in another place, that faith will profit us nothing, and works will profit us nothing, without charity, which alone availeth. On the other hand, St. John tells us that to know God is eternal life; therefore faith, and obedience, and charity, and knowledge, must in some sense be one and the same, or necessarily imply each other. For if we keep the commandments, we shall enter into life, and if we have charity, we shall enter into life; and so also if we believe in CHRIST, or know CHRIST, it is eternal life. And yet not one of these without the other. If, therefore, God's promises partake of so great diversity, may not our teaching partake of this variety of God's Word, without our being bound to one human system? And why may not those who inculcate love and obedience lead men to the Truth?

Surely it is sufficient to say, that we are following the method of Scripture: nor can any thing else be truly said to partake of the *πᾶσις* of God's Word, and to be "not shunning to declare the whole counsel of God." The whole case might be put

very simply to any unprejudiced mind: let it be granted, that the degree of happiness the good will attain hereafter depends on their sense of, and trust in, the Atonement of CHRIST; yet nevertheless this is also true, that he who humbles himself most on earth, will be the highest in heaven: or again, it is also true, that the degree of the rewards hereafter will depend on, and be proportionate to, the use of the talents which have been given; and therefore, if objection is made to our inculcating these things, it is a sufficient answer, that we are but following the method and commands of Scripture. This would be quite sufficient for a childlike obedience. But when we come to consider the nature of religious principles, and to "compare things spiritual with spiritual," then we obtain a glimpse of that vast and mysterious truth laid up in the counsels of God, that it is he who humbles himself most, and obeys most dutifully, who attains most of all unto a right and saving sense of the Atonement of CHRIST. And thus we come again to the same point with regard to our teaching, as for instance, that he who most of all impresses himself and others with a sense of the day of judgment, will most of all lead himself and others to keep the commandments; and he who does this will be the most humble, and will most of all embrace the doctrine of the Atonement; whereas he who puts forward this doctrine most prominently, in a manner different from this general analogy of God's Word, may be taking persons furthest from it.

Again, we have said the necessary effect of keeping the commandments, is to empty a man of self-righteousness, and therefore to bring him to CHRIST Crucified. Now this might be shown in all the examples of holy men in Scripture: for whatever other graces they might have, they are all marked with humility. And that humility in proportion to their obedience, and their faith in proportion to their humility. Thus St. Paul, because he had always laboured to have "a conscience void of offence both towards God and man," and in the Gospel had "laboured more abundantly" than all the Apostles, therefore felt himself the *chief of sinners*: words which our own devout and laborious Hammond eagerly and emphatically at his last Communion ex-

claimed of himself: and the good Bishop Andrews, in all his devotions speaks of himself as τὸν πᾶν ἁμαρτωλὸν, τὸν ἁμαρτωλὸν ὑπὲρ τελωνοῦ. These holy men loved much, because they felt they had much forgiven; and they felt they had much forgiven, because they loved much. For it has been well said, "The best men know they are very far from what they ought to be, and the very worst think that, if they were but a little better, they should be as good as they need be¹." So far therefore as we keep the commandments we shall embrace the Atonement, and so far only, whether we speak of it or not. But how very inconsistent with this is the mode which this system has introduced, of judging of the saints of God according to this rule, viz. how far and how much they speak of the Atonement! Holy Scripture itself is hardly sufficient to shield the man of God. Before the publication of the Gospel indeed, such a full declaration is not expected and among the very few that since appear before us in Holy Writ, St. James has been by one great name given up, because he cannot stand by this peculiar criterion of saving Faith. And surely this principle upon which sentence is pronounced on the Saints of the primitive Church, is quite irreconcilable with the general tenor of Scripture; for their devotional and practical graces are allowed, but they are supposed to have misunderstood and misinterpreted the true nature of the Gospel; that is to say, they gave up houses and lands, and parents and wives and children for the sake of CHRIST and the Gospel, but did not receive the promises annexed to doing so in the present, or in future time; that they were meek, but did not inherit the kingdom; that they mourned, but were not comforted; that they kept CHRIST's commandments, but He did not, according to His promise, manifest Himself unto them. And is all this to be inferred from their not speaking of the Atonement? why was this of such vital importance? And consider what great injury is done to a generation who are taught to disparage these holy men, who spent their days and nights in frequent prayers, in fastings, and mortification, and retirement from the world. Men have been induced to believe

¹ Froude's Remains, part ii. vol. i. p. 49.

that this was not only unnecessary, that they took not merely a circuitous and difficult way to obtain the favour of God, whereas the true way was comparatively very short and easy ; but that these saints of God have failed of the right and saving way altogether.

7. On eloquent preaching and delivery.

There is another important point in which the modern system is opposed to Scripture in breaking the spirit of reserve, viz., in attaching so great a value to preaching as to disparage Prayer and Sacraments in comparison. According to this the Church of God would be the House of Preaching ; but Scripture calls it the House of Prayer. But with regard to the subject of preaching altogether, it is, in the present day, taken for granted, that eloquence in speech is the most powerful means of promoting religion in the world. But if this be the case, it occurs to one as remarkable, that there is no intimation of this in Scripture : perhaps no single expression can be found in any part of it that implies it : there is no recommendation of rhetoric in precept, or example, or prophecy. There is no instance of it ; no part of Scripture itself appears in this shape, as the remains of what was delivered with powerful eloquence. Many parts of it consist of poetry, none of oratory ; and it is remarkable that the former partakes more of this reserve, the latter less so. It speaks of instruction, " precept upon precept, line upon line, here a little and there a little," but never of powerful appeals of speech. The great teacher of the Gentiles, in whom we would most of all have expected to find it, was " weak in bodily presence, and in speech contemptible ;" and rendered so, it is supposed, by " a thorn in the flesh." Whereas, it would be thought by many now, that the great requisites for a successful minister are a powerful bodily presence and eloquent speech. Indeed, St. Paul says, that the effect of words of men's wisdom would be to render the Cross of CHRIST of none effect. It is, moreover, observable, that in Scripture all the words denoting a minister of the Gospel throw us back on the commission. Such, for instance, is the word " Apostle," or " the

Sent," which title is repeated with a remarkable frequency and emphasis, and united, in one instance, with the awful and high expression, "As ~~any~~ FATHER hath sent me, even so send I you." And the word "preaching," as now used, has a meaning attached to it derived from modern notions, which we shall not find in Scripture. "A preacher," indeed, properly conveys the same idea as "Apostle," and really signifies the same thing—"a herald;" for, of course, all the office of a herald depends on him that sent him, not so much on himself, or his mode of delivering his message. All other words, in like manner adopted in the Church, speak the same; they all designate him as one *ministering* or *serving* at God's altar, not as one whose first object is to be useful to men; such, for instance, are the appellations of *diaconus*, *sacerdos*. It is curious that our word "minister," implying also the same, comes to be commonly used in the other sense, being applied, like that of preacher, to self-created teachers. Thus do men's opinions invest sacred appellations¹ with new meanings, according to the change in their own views.

If people in general were now asked what was the most powerful means of advancing the cause of religion in the world, we should be told that it was eloquence of speech or preaching: and the excellency of speech we know consists in delivery; that is the first, the second, and the third requisite. Whereas, if we were to judge from Holy Scripture, of what were the best means of promoting Christianity in the world, we should say obedience; and

¹ An instance of this may be mentioned in the solemn injunction of St. Paul to Timothy, "Preach the word; be instant in season, out of season:" in the meaning which is often attached to this passage, it might readily be quoted against us, and is often made use of to uphold the opposite opinions. But when the true sense of the expression is considered, and it is taken together with the context, it would serve to set forth all we say of the right teaching the doctrine of the Atonement, in contradistinction from that which we condemn. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine." Here there is nothing at all respecting a display of the doctrine of the Atonement; but, on the contrary, it is enjoined that with long-suffering, reproof, rebuke, and exhortation are to be instantly urged. It is a testimony to the truth, which requires patience and courage.

if we were to be asked the second, we should say obedience ; and if we were to be asked the third, we should say obedience. And it is evident, that if the spirit of obedience exists, simple and calm statement of truth will go far. Not that we would be thought entirely to depreciate preaching as a mode of doing good : it may be necessary in a weak and languishing state ; but it is the characteristic of this system as opposed to that of the Church, and we fear the undue exaltation of an instrument which Scripture, to say the least, has never much recommended. And, indeed, if from Revelation we turn to the great teachers of morals which have been in the world, we shall be surprised to find how little they esteemed it useful for their purpose. The exceeding jealous apprehension of rhetoric which Socrates evinces is remarkable, as shown throughout the *Gorgias*. Nor does it ever seem to have occurred to the sages of old, as a means of promoting morality ; and yet some of them, as Pythagoras and Socrates, made this purpose, viz., that of improving the principles of men, the object of their lives : and the former was remarkable for his mysterious discipline, and the silence he imposed ; the latter for a mode of questioning, which may be considered as entirely an instance of this kind of reserve in teaching.

And here again, if we are referred to expediency and visible effects, let us ask what these effects are. They have the effect of bringing people together in crowds, of creating strong religious impressions : so far it may be well ; but even then, to all strong feelings the saying may be justly applied, "*quod est violentum non est diuturnum.*" But does this system make men more desirous to learn, and more exact in adhering to truth ? Does this system in the long run make men more humble and obedient to their appointed ministers, more frequent in attending the daily prayers, more honest and just in their dealings with mankind ? Does it lead men to think more of God and His appointments, and less of men and their gifts. Does it produce a healthful and reverential tone of feeling respecting the blessed Sacraments ? Are persons who have been used to popular preaching more submissive to Divine ordinances, and more easily moved to the self-denying duties of repentance and prayer ? But on this point,

with regard to religious effects, even did they appear satisfactory, yet we are, in fact, no judges at all on this subject; the next world only can show this: here we walk by faith, not by sight. Certainly the silence of Scripture should make us cautious how we allow too much to this instrument. The great importance now attributed to these means is sufficient to show the tendency of the system; it is one of expediency, it looks to man: that of the Church is one of faith, and looks to God. Their principle is to speak much and loud, because it is to man; that of the Church is founded on this, "that God is in Heaven, and we on earth;" therefore, "keep thy foot in the House of God," and "let thy words be few."

8. *This system a worldly system.*

It is very remarkable, how much this new scheme of religion is an instance of an observation which has been made, that they who set out with the profession of principles holier, or wiser, or purer than those of Holy Scripture, do ultimately tend to the virtual denial of those very truths which they professed most strictly to uphold. They who maintain that the Church does not sufficiently preach the dependence of man upon God, and trust in the Atonement, do practically, in their whole system, tend to derogate from those truths themselves, while the Church continues to hold them. They consider, for instance, that the efficacy of a preacher consists in human eloquence and activity, and not in the power of his Divine commission, which is, in fact, to set up something else, which may be sensibly felt, for the Divine gifts of the SPIRIT. By disparaging the efficacy of the Sacraments, they have come to substitute for them something like a meritorious act, or opinion, on the part of an individual. Professing to be guided exclusively by the written Word, they have established a method so opposed to it, as to render the greater part of it superfluous. Requiring us to speak loudly of Spiritual assistance, they have set at nought all those practices, whose sole end and object was to live in that invisible world, and to partake of its gifts. For men have been led to reflect, censure, and even ridicule, not on the su-

perstitious and wrong observance of Sacramental Ordinances, and Creeds, and Prayers, but on the punctual observance of them at all ; and sentiments are expressed which would brand with superstition the devout Daniel for his unbending adherence to times and circumstances of devotion ; and the widow Anna, who departed not from the temple, with formalism. And all this arises from the fact, that these opinions are not thoroughly and unreservedly based on Holy Scripture, and therefore look too much to external support.

The very principle of sound Religion is that the world " knoweth it not, as it knew Him not : " its rules of action are so essentially opposed, that they cannot understand each other, from something of an essential nature different. The system, on the contrary, of which we speak, has ever the indirect object of making a league with it,—not externally, on the contrary, it has devised externally strongly-marked lines of demarcation and distinctions, which do not extend to the thoughts or character ; and in every way has substituted a great unreal system, nominal, superficial, formal, though in name spiritual, and the more formal in reality, because in name spiritual. Where God is, there must be the fear of Him.

For this reason it has come to pass that names of the most awful and holy import have been so used habitually, that they carry not with them their own high and awful meaning, even the Names of the ever-blessed Trinity. Not only have they become used without reverence, and very much as the distinctive signs of a party,—but the very use of them tends to keep up this feeling of unreality, and without bearing on the heart and conduct. Whereas homefelt natural expressions in which any one who is in earnest is apt to clothe his sentiments, and which touch the heart and conscience of another, as they come from his own, are disliked ; because they break through this unreal web, and bear more upon the daily life and conscience.

All this is substituting a system of man's own creation for that which God has given. Instead of the Sacraments and external ordinances, it has put forth prominently a supposed sense of the Atonement, as the badge of a profession. That which is most

thoroughly internal, most thoroughly spiritual, secret, and holy, it has made the external symbol of agreement ; and therefore has completely (so to speak) turned people inside out, wherever it is received : and thus it has lost the essential peculiarity of Christianity, that purity of heart which is directed to “ the Eye that seeth in secret.” This spirit has thoroughly imbued their whole system, in the same manner that it has prevailed in the corruptions of Rome. In the case of the latter, the use of external symbols the most sacred, has lost much of its power, by rude exposure to the gaze of the world ; so is it with this system in the use of words ; they have lost their proper sense and meaning, and have a peculiar signification. That dread doctrine so essential as received into the heart, the very foundation of life and actions, has come with them to consist in that which can be called up from time to time, and satisfy the professor in sensible emotions and satisfactions. Works as performed strictly in secret, and directed to the eye of God, cannot but be life-giving and good : the corruptions of Rome have substituted for these external actions ; and this system external professions. The eye of man is on both, unhallowing the holy things of God, and engendering pride. Hence has arisen among them that rejection of natural modesty, and sacred reserve, on the subject of religion in discourse and writing :—attempts to remedy certain effects and symptoms of the want of religion, instead of that want itself. Much indeed of this may arise from a natural craving after sympathy on the highest of all subjects, and from having lost the legitimate expressions of it. External visible Communion must be preserved by external visible means ; when these are withdrawn, sacred principles or sacred feelings will be outwardly substituted. In proof of this, it may be observed, that a Sect which has least of all to distinguish it in doctrine or discipline as a separate body, the Wesleyans, are most under the influence of what is here condemned, to the great injury of their moral character : words with them do not signify what they do with others. Instead of visible means of grace, and participation in the same Sacraments, being the bonds of union, something in external speech or demeanour becomes substituted. A still more remarkable instance may be seen in

the Sect denominated the Society of Friends, who, after labouring to divest themselves of all the appearances of a visible Church and visible Sacraments, have become from external garb and mode of speech, the most visible of all Societies.

It must be allowed that this modern system did for a time partake of "the reproach of CHRIST," and did in that strength prevail for a season. In that reproach, all good Christians will be glad to share with them. Doubtless the very name of CHRIST must ever carry with it a blessing ; and earnestness in religion, in views however mistaken, seems ever to have annexed to it the reward of God. And for a time this earnestness of mind carried with it incidentally much good, and led men to embrace other great truths of Christianity, and perhaps that of CHRIST Crucified, in reality as well as in name; being far better themselves than their system, and better in their practice than in their opinions, which they held rather speculatively and controversially, than practically : but these things for a while corrected by the sincerity of individuals have gone by, and left the legitimate fruits of the system. The evils it has led to in various forms of dissent are too evident wherever we turn our eyes, leading men to the neglect of honesty and plain dealing, and at length to indifference, unsettledness, and infidelity. In the Church it excludes with jealous eagerness all things that may alarm the consciences of those who heartily adopt the system, obedience to Church authority, practices of mortification, the fear of God, and the doctrine of judgment to come. It sets forth religion in colours attractive to the world, by stimulating the affections, and by stifling the conscience, rather than by purifying and humbling the heart. Hence its ~~great~~ prevalence in places of fashionable resort. And to those who have in any way forfeited their character for religion and morality or sound doctrine, instead of the process of painful secret self-discipline and gradual restoration, or the open and salutary penance of the Ancient Church, it affords an instant and ready mode for assuming at once all the privileges and authority of advanced piety. And the consequence is, that real humility of heart, and a quiet walking in the ordinances of God, finds not only the world in array against it, but that which

considers itself as Christianity also. Through all its appearances it is marked by a want of reverence ; and therefore it can use worldly instruments and worldly organs. It may serve as a ready cloak to cover an unsubdued temper and a worldly spirit, concealing them as well from the individual himself as from others. It may offer a convenient refuge to those who would cling to the Establishment, rather than the Church, if she should be spoiled and persecuted. But the effect of these opinions is not confined to those who profess and receive them ; but as a great part of the office of the Gospel is to be a witness to all nations, even to those who receive it not, the witness itself, or the voice which is heard from it, becomes altered in its character. One or two great truths are thus put forth exclusively as the whole of religion ; and this has a vast effect on the whole of society, among those who do not openly avow, nor are even secretly conscious of, these opinions : the world accepts them, not even as the professors of them would themselves intend, but as palliatives to an uneasy conscience, as an assistance to throw off the sense of responsibility, and as false easy notions of repentance. Therefore it is that these peculiar views in religion amalgamate so readily with the liberal notions of the world, and both will be found readily to unite against principles of a more unbending nature. There exists a secret affinity between them.

There was one impediment in the Jews throughout, which prevented their receiving the truth ; they trusted in their being of the seed of Abraham. From this point as a centre, the evil one wove around them a web of external and specious observances, from which the great Teacher of repentance, and our Lord Himself, and St. Paul, in vain endeavoured to extricate them : they bore leaves, but no fruit. The Baptist had laid the axe to the root of the tree : our Lord had interceded for three years with the FATHER, till He should dig around it and dung it : St. Paul had endeavoured to graft within it the better stock ; but in vain ; it still bore leaves, but no fruit. The present age is one of affected refinement in sentiment combined with loose morals ; one of expediency rather than principle, of rationalism rather than faith ; one that will take all that is agreeable and beautiful

and benevolent in religion, and reject what is stern and self-denying and awful. Now the whole truth in its just proportions we have in the Creed, which God has given us as a key to Scripture, the depository of the faith in the Church, to each individual a guide and safeguard. But it is very evident that if we take one point only in religion, instead of this analogy of the Faith, we may produce a religion which may please ourselves and others, and yet may be very far from the truth as it is in Scripture, and from the principles of that new world wherein dwelleth righteousness. And it is an awful and trying question for a man to ask himself, whether the reason why he sets aside the Day of Judgment, the severe discipline of the Church, and above all the two Sacraments, in his public teaching, is not this, that in the secret care of himself he does not consider them: and whether the strong controversial party feeling, exhibited on these points, does not arise from the dislike he has to be disturbed in these easy convictions, into the truth of which he will not seriously enquire.

Now against all this leaven of a worldly system, the reserve that is here inculcated seems at once the remedy; for it strips off at once all those external indications of a religion which exists not in the heart, as rather hindrances to true piety than the promoters of it; and requires one to be reverential and considerate in all that regards it. We have nothing to show to ourselves or others, to encourage the notion that we are better than they; and may be induced to cultivate a sincere desire to be approved in the eyes of our Father "who seeth in secret." A want of reserve, an artificial religious tone in conversation or prayer is, as the good James Bonnel observes, a proof that the person is wishing to be, or wishing to persuade himself that he is, rather than that he really is religious. As far as any one is in earnest, he will act naturally with this sacred modesty, seeking to know God and do His will. And this unaffected reserve will be a great protection to him in keeping the spirit of piety fresh and true, and when he loses it, he will lose half his strength. This secret devotion will doubtless lower him in his own eyes, and in the eyes of the world, and will keep him back. He must be content to be not

understood, to be misrepresented, but this will little concern him, if he may be hid from men's eyes in the sanctuary of the Divine presence, where his prayers for them will have power with God.

PART VI.

THE SYSTEM OF THE CHURCH ONE OF RESERVE.

1. *The principle considered with reference to ourselves.*

BUT far be it from us, to put forward this sacred principle merely in condemnation of others, and their system; what we have said with regard to them is in our defence and for their warning: and we have quite as much need of it for the regulation and protection of ourselves. Indeed it might have been considered that it is for ourselves that it is more especially needed; and the subject should, one would think, have been hailed with pleasure as a pledge and indication, that what we maintain we would wish to maintain modestly and seriously. That when we consider ourselves called upon to put forward great Christian truths, which have been forgotten, we imply, by connecting this principle with them, that we consider them as matters, not for speculation or external distinction, but to be embraced practically, and as it were secretly, looking to that time when all things will be revealed.

The whole of the effects which we condemn, and which have developed themselves in a system, have been spoken of as putting forward religion with a want of reality, an absence of true seriousness; and of course the principles of the Church are liable to be taken hold of, and turned to the same purpose. But we proceed to show that the Church of itself is entirely a system of reserve. In fact, she holds all the doctrines which those who agree not with her consider most essential, but in a sort of reserve; being calculated to bring men to the heart and substance of those things of which this scheme embraces the shadow. The Church, moreover, in all her departments, is directed to the eye of God, and not to man; as the Bride who ever looks to the Bridegroom, and to none else. The one instance in her usages which partakes least of this reserved character, is the

practice of preaching which she sanctions and admits, and which alone, it is curious to observe, this human sýstem has taken, considering it as the only instrument calculated for its purpose. The principle of the Church is, that "the secret things belong unto the LORD our GOD;" that He Himself dispenses them through His Church, as He thinks meet, to faith and obedience. Her system therefore is one of reserve.

But before we proceed to this subject, it may be requisite to say something respecting the application of the rule at all to baptized Christians. It may be said, that during the gradual revelations of the Gospel to mankind, this might have been the mode of the Divine proceeding, and very necessary; but that now among baptized Christians, "the enlightened," as they were called in the early church, all have entered into the fulness of the Christian inheritance, and we have no right to withdraw from them any part of their birthright. Or it may be said, that the mystery is now made known to all the world; every thing is perfectly different; *omnia jam vulgata*.

But now in answer to this, it must be observed, that this sacred forbearance is an universal rule in morals, and not confined to circumstances, but accompanies every progress in religious knowledge; thus the Fathers speak of it, as a rule to be observed, not only towards catechumens, but according to which the mysteries of God are revealed more and more to the last stage of Christian perfection. It is evident, that the knowledge which Scripture speaks of as life-giving goes entirely with Christian purity of heart; that in this respect, unless it will be maintained that this sincerity and purity now prevails, the rule still holds; in the Scriptural sense, men are still in darkness, and ignorance, in proportion to their vices; knowledge is to be imparted or withdrawn on the same principles. And with regard to the circumstance of men having been baptized, St. Paul did not make this an occasion of altering this rule towards his converts, but he maintains towards them precisely the same caution. This St. Augustin observes, speaking of the expression of "giving what is holy to dogs," he adds, "when the LORD says this, we must believe that He wished to signify, that unclean hearts cannot bear the

according to man's fitness to receive it ; and therefore the Church is a system of reserve. And this in no way limits or confines, but in every way strengthens the most active efforts for propagating the Gospel in the world ; which can no more be doubted than that our Lord Himself took the very best, the most engaging, and at the same time the most powerful, means of recommending truth to mankind. And indeed the Church, in which our Lord has promised to be present unto the end, may very well be compared in this respect to His visible body in the flesh ; a comparison which may be allowed, as He applied the term " temple " to His human person ; both served as a veil to His Divinity, in both He withdraws from human eyes, through both in the same manner, He manifests Himself according as persons will by faith receive Him, will take up the cross after Him, and be His disciples.

2. *The Holiness of God's House of Prayer.*

Now the whole business of the Church, as a system upon earth, is to impart to mankind this true saving knowledge ; and in so doing she is quite opposed to the restless systems of the world for imparting mere knowledge of itself. She acts therefore as her Divine Founder throughout, on a species of reserve. As one desirous above all things to prepare men's minds, and bring them to the truth, but communicating it to them as they are able to receive it. She contains as it were within herself numerous channels or modes of access, by which men may be brought to this knowledge of God. Sacramental ordinances are, in fact, ways to that invisible Jerusalem, that celestial fellowship, and the city of the Living God. The progressive states of proficiency in the school of CHRIST have been termed the *via purgativa*, or the way of repentance ; the *via illuminativa*, or the way of Christian knowledge ; and the *via unitiva*, or the way of charity and union with God. Now it may be seen, that Church principles contain within them these modes of bringing men to the knowledge of, and to union with God, who dwelleth in secret, after a reserved, silent, and retiring

manner. All those that are considered peculiarly Church principles, doctrines and practices, are of this character.

For instance, the Church, contrary to the human system, which we have described, looks upon houses of Divine worship as being especially sacred, and the place of God's peculiar presence. Now if this doctrine of the Church is true, then they must be the abode of some great and peculiar blessing; every body must necessarily allow, that the Divine presence must be life-giving and hallowing, and as it were sacramentally convey spiritual benefit; but now if both these opinions of the Church be true, it is evident that these blessings cannot be realized, but by particular persons and dispositions; by those who make it their reverential study to raise their minds to it, and by faith receive the blessing. These privileges, so high and spiritual, are held by the Church in a sort of reserve and silence. The case is precisely analogous to that of our LORD in the flesh; conveying now spiritual blessings, as then bodily cures, after precisely the same rule and method; and withdrawing Himself from many, who may be inclined to doubt and ridicule such a supposition. That such a sense of the holiness of Churches is itself beneficial to the moral character, may be inferred from the high authority of Bishop Butler, the great master of morals, who recommends some devotional act of the mind, as a reverential exercise, to be practised at the very sight of a Church. And there is something in Holy Scripture most mysteriously striking, and awful, on this subject; as for instance, the sanctity, and adoration, claimed so strongly in the Old Testament for the place where God vouchsafed to disclose ~~His~~ presence, of which there are many instances. And perhaps there is no circumstance in all the account of our SAVIOUR's life, which so arrests and demands our awful attention, as that of His driving the buyers out of the temple, when He would suffer no "vessel to be carried through it." In the first place, because this action was so different in its character to all other actions of our LORD; in the next place, because it was twice repeated; and lastly, because it implied a sense of holiness so transporting as to have carried Him, humanly speaking, beyond Himself, fulfilling the expression of the Psalmist, "the zeal of

Thine house hath eaten me up." Since therefore no man can equal the sense of veneration here expressed, for God's "House of Prayer," therefore no one can exceed on this subject; the case is in some respect analogous to an adoration of our Lord's Divinity when seen in the flesh. And the effect and cause become mutually implicated in bearing on the moral character: the most holy men will most reverence the place of God's presence, and he who more values the place of God's presence will become the most holy. Now this secret of God is so entirely disclosed by Him, after this manner of reserve, that the difference of regard which men feel for Churches, is as great as the difference of estimation in which our Lord was regarded by the beloved disciple or by the traitor Judas, for both of them were in His presence, but one only derived benefit from it. For instance, David speaks of the temple of God with words of longing desire, as great as could be expressed for any conceivable blessing, as being the place of God's presence; and yet many of us doubtless feel nothing of the kind. These gifts therefore, the greatest that heart of man can devise, are in secret; it is the kingdom of heaven upon earth, but seen only by certain persons; a treasure hid, "the pure in heart seeing God" under those veils: of all of which it may be said, as of our Lord's teaching, "he that hath ears to hear, let him hear."

3. Sacraments, Church Ordinances and practices.

In the next place, with respect to the Holy Sacraments, it is in these, and by these chiefly, that the Church of all ages has held the Doctrine of the Atonement after a certain manner of reserve; which sense of things this modern system has relinquished, and in consequence has put forward this doctrine to the people in a manner unknown to former ages. The Church has ever thus held the doctrine in its substance, in its fulness, in its life-giving power and reality: for which these moderns have substituted what is human;—the declaration of it by eloquence of speech, the reception of it in excitement of feeling. The Church considers it in the Sacraments as a power of substantial and Divine efficacy, conferring spiritual gifts and privileges; this system, as

nominal and external to ourselves. In the Sacraments the doctrine is most intimately and closely blended with the life and conduct of man; in this system, it is in great measure separated from it. For instance, all ancient Baptismal Services, as well as that of our own Church, have most closely connected with the doctrine of the Atonement, the consideration of our being crucified with CHRIST, being dead with CHRIST, being buried with CHRIST, and the consequent necessity of our mortifying our earthly members: in this respect, they exemplify, in a wonderful manner, all that we have stated respecting this doctrine in the Gospels, and the Epistles of St. Paul, wherein our own cross,—the world being crucified to us, and we to the world,—is mysteriously connected with that of CHRIST. The Sacraments realize the doctrine in a way that no human system can do; for we believe that a Divine Power, and the blessings of the Atonement especially, are, after some transcendental manner, present in those Sacraments, according to the express promise of our LORD. And it is very obvious that our Communion Service does support the same principle in like manner with the Baptismal Offices; for it throughout implies penitence, faith, and charity as indispensable on the part of man; and “the body and the blood of CHRIST, verily and indeed taken and received,” as the highest of gifts on the part of God. And these it considers as the spiritual life of Christians. And as the very essence of a Church does depend on a due dispensation of the blessed Sacraments, so, where a sense of these is impaired, or not realized by faith, the doctrine of the Atonement itself is put forth to mankind, as if the preaching of this constituted all that was life-giving in the Church. Now here it is very evident at once that the great difference between these two systems, consists in this, that one holds the doctrine secretly as it were, and the other openly, in a public and popular manner; one in connexion with all other doctrines of Scripture, the other as separated from them. It is always the case with the Church, that it has considered the Sacraments as certain veils of the Divine presence, being not only the signs and tokens, but vehicles and conveyances, as it were, of Divine gifts. This is obvious, not only from the Discipline of the secret, but from usual

modes of speaking concerning them. Thus, St. Augustin (on Ps. xviii. v. 11.) on the words, "He laid in the darkness His secret place," applies this to God having laid His secret place "in the obscurity of the Sacrament, and secret hope in the heart of believers;" "where He Himself might be hid, and desert them not: even in this darkness, where we walk as yet by faith, not by sight." (Tom. iv. 107.)

The same may be shown with respect to the powers of Priestly Absolution, and the gifts conferred thereby. It is not required for our purpose to show the reality of that power, and the magnitude of those gifts which are thus dispensed. But a little consideration will show, that if the Church of all ages is right in exercising these privileges, the subject is one entirely of this reserved and mystical character. Its blessings are received in secret, according to faith: they are such as the world cannot behold, and cannot receive. The subject is one so profound and mysterious, that it hardly admits of being put forward in a popular way, and perhaps more injury than benefit would be done to religion by doing so inconsiderately. And yet a faithful Christian may look through the actions and offices of the Church, to that which is beyond human senses, to CHRIST absolving, CHRIST baptizing, CHRIST interceding, CHRIST pronouncing benediction; and may thus by an habitual sense of Absolution declared, come to the state of that penitent, who "loved much, because she had much forgiven." The same may be said with respect to the Benediction: no words and arguments, no learned proofs nor eloquent demonstration, of the blessing that is through these channels conveyed, render us of ourselves capable of receiving them; but it is a secret which God Himself dispenses as men are found worthy. For when our SAVIOUR instructed His disciples to pronounce the blessing of peace beyond understanding, He annexed to it, "that if the Son of peace be there, His peace should rest upon that house, if not, it should return to them again." And that His peace was mysteriously powerful to convey what it expressed, and not like mere human words of salutation, nor in a manner capable of being understood by the world, our LORD seems to have signified in that expression, "Peace be unto you,

My peace I give, not as the world giveth give I unto you." And that some blessing would be in reality attached to the authoritative declaration, might be inferred from the promise, attached to the Levitical Benediction, which God vouchsafed should be accompanied by His own blessing. To the heart of faith, therefore, the Priestly pronunciation of blessing, may be productive of greater spiritual benefit than the most moving appeals of human eloquence: as God is in secret, and His Angels that minister to us, and all His paths in the deep waters, so all His instruments of benefiting our souls seem to partake of this character of Reserve; ways that appear foolishness to the world, for its effects are out of sight, but seen and fully acknowledged by those who are brought to the sense of them, for "wisdom is justified of her own children."

The like may be shown in many other points, that "the weapons of our warfare being not carnal," partake of this secret character, in opposition to that system which we condemn. It is the custom of that system to recommend persons to seek those ministers which are supposed edifying; but the Church considers all edification to be of God, and by His own means. If they are found unworthy or inadequate, the world recommends us to attach ourselves to others; the Church, by her Ember Weeks, supplies a remedy, but entirely of a secret character. For as our Lord has said, when He beheld the people as sheep without a shepherd, "Pray ye the Lord of the harvest, that he may send more labourers into his harvest;" therefore, it is clear that the remedy for the unworthiness or scantiness of ministers depends on the prayers of the people. Here again the Church supplies us with a quiet rule of Reserve: the opposite to that which this system extensively pursues.

There is another point which may be mentioned to show the way in the which the Church secretly realizes the doctrines of Scripture, which doctrines the world will not allow. The modern scheme is very careful to separate the cross of Christians from the Cross of CHRIST, which the Scriptures, we think, in mysterious and manifold ways, unite, in the same way that type and prophecy often combine allusions to CHRIST and to His members. Now,

consider the Friday fast with respect to this subject. The Church has always set apart this day for meditation on CHRIST's death and passion. But how is it to be observed? first of all it is a matter of obedience; in the next place the Church requires fasting on this day, both of which are in fact the bearing of our own cross. And now to take the simple matter of fact, in this case fasting and obedience is what would be called bearing our own cross, and the effect of this is to dispose the heart to prayer, and to heavenly affections, and a sense of God's mercy in CHRIST; thus, as Bishop Wilson observes, "the mystery of the cross is learned under the cross." Nor can this day be rightly observed excepting in such a manner as leads to these affections. Something of the same kind may be said respecting the Lord's day, on which the Antient Church used to observe the posture of standing in prayer, to express that we are risen together with CHRIST. To realize the Christian Sunday is a matter of faith, and requires a knowledge of the "power of the Resurrection:" to insist on the observance of the Jewish Sabbath is to insist on an external duty, and may be popularly expedient; it comes more among things of sight; the former is received by faith in the invisible sanctions of long Tradition; the latter insisted on by express legal sanction.

Again, the mode in which the Church teaches us to regard Holy Scripture is one of Reserve. Let us take for instance, the use of Psalms in daily public worship; by this circumstance of thus using them, it is evident she considers them as a Christian manual of devotion. And yet modern systems, which disparage or separate from the Church, consider them as very unfit for such a purpose. The Church uses them entirely upon a principle of reserve: for of course, for a Christian to be repeating expressions concerning war, "the shield, the sword, and the battle," or concerning legal sacrifices, "offering bullocks and goats," or of "the hill of Sion," and the mountains that surrounded Jerusalem; or of Sihon king of the Amorites, and Og the king of Bashan; or of Edom and Babylon being laid even with the ground: all these things are of course (as Dr. Watts has stated them to be) unfit words for a Christian, excepting upon this principle of re-

serve ; according to which we believe that the inspiration of God is in the words, and reverence them as full of Divine meanings with respect to ourselves. Something after the same manner that we look upon a Church and altar as holy, though to bodily eyes they are nothing more than cold stones or bare wood. And after some faint imitation of this vast principle of reserve, which thus pervades the Church of God, it is supposed that even the visible shape and structure of sacred edifices was intended by our forefathers to represent sacred mysteries, and the higher doctrines of our faith. Indeed, the Lessons themselves which are read in Divine worship are many of them not at all understood by some, by most very imperfectly. Hence this popular system will not allow this reading of Holy Scripture to be sufficient for maintaining their opinions, without also what they call the "preaching of the Word," by which it is implied, that the Scriptures themselves are not the Word in the sense in the which they use the term. Because they do not put forward prominently and explicitly on all occasions the doctrine they regard.

But moreover, with regard to the doctrine of the Atonement, it is contained throughout the whole of the Liturgy, after this manner of sacred reserve : inasmuch as the whole tone, spirit, and character of it, and especially the Litany, is expressive of this doctrine ; and in fact conveys it, teaches it, infuses a right sense of it, more vitally and truly than any set speeches could do, in the same way that it is taught by all our Lord's words and actions. So that they of her sons whose spirit is in unison with her prayers, rightly receive this great cardinal truth : they whose spirit is not thus in accordance with her cannot receive it rightly.

4. *The Church realizes the Kingdom in secret.*

Now to realize all these mysterious blessings contained in the Church were, indeed, to understand the meaning of the term by which it is designated in Scripture as "the kingdom of Heaven" upon earth. It is all founded on that vast principle in Religion, that "he who will do the will, shall know of the doctrine." They are all things that depend on the state of the heart : they

cannot be otherwise than real and substantial gifts as they have reference entirely to God's unseen presence, and only thus attained by secret faith and obedience. Now, some persons will allow that the case is perfectly true respecting our LORD's conduct in the flesh, that He observed this reserve (as shown in Tract 80. part i.) but they would confine it to that alone : they may be asked then, whether the case of the Church in all these respects is not perfectly analogous to it: our LORD is present in His Church according to His promise, and in all these things as of old, "He doth not strive, nor cry, nor lift up His voice in the streets."

We have in these points endeavoured to show more especially that the Church holds, after a living and substantial manner, those great truths of our LORD's Divinity and Atonement: she holds in secret what others require to be publicly pronounced aloud. But as the Church is more especially the dispensation of the SPIRIT, so it may be shown that she realizes, in the same kind of retiring modesty, all those influences of the SPIRIT connected with duty and dependence on the part of man, which it is thought so necessary publicly to profess. It is very evident how this is implied in the principle of the Church sacramentally conveying grace: not to all indiscriminately, but to those who duly watch and wait for those gifts. It might be shown in like manner, how each article in the third part of the Creed, respecting the dispensation of the SPIRIT, is found fulfilled in the Church after a living manner, and not in human plans of religion. "The Holy Catholic Church" is realized throughout it, all our principles and practices being thence derived, and holding us in union with her. "The Communion of Saints" is maintained by unity of worship, by similarity of devotional forms, by one Baptism, and also by her Saints' days; whereby various Churches throughout the world, by commemorating the same Saints, on the same days, preserve a communion of spirit with the living, and also with the dead, whom they commemorate. "The Forgiveness of sins," is taught by her Sacraments, and Absolution. "The Resurrection of the body," by the doctrine of the Eucharist, as always considered to have some mysterious connection with the resurrection of our bodies: by the reverential regard with which she looks on Churchyards:

and the whole tone of her Liturgy and prayers, looks forward to "a life everlasting after death." So fully do her Services contain every doctrine and every principle which has a reference to the Holy Spirit : and as far as her sons, by faith and obedience, realize the same, they obtain the blessings of the Spirit ; though the world knows not of it. And if the Church is reproached for not exhibiting these sacred truths more publicly, that reproach she shares with her Divine Founder and Master, to whom it was said, " If thou doest these things, show thyself to the world."

There are many points in which this sacred economy of the Church, being directed to the eye of God, and not to man, as one of reserve, is free from the temptations to which human systems are liable : it has no temptation to put forth principles of expediency rather than of truth, as that of Regeneration after Baptism : it is in a great degree independent of numbers ;—are there few or many that hold them, it matters not : it is free from the temptation to party spirit ; it needs no words, no professions, to collect others around in sympathy ; to make " broad phylacteries," wearing without that which should be within : external ordinances serve the purpose of external bonds of union, and it thus secretly enters into the Communion of Saints. And, again, the House of God is, we know, " the House of Prayer," for the purposes of worship, but those whose religion mainly consists in popular appeals, are used to say, that the sight of a thinly-attended Church is perfectly deadening to them : and judging from their own feelings, they think it very desirable, that a Church should never be open, but when fully frequented : they need, moreover, external sympathies more for worship : but not so those who are used to realize, or endeavour to realize, in a Church, God's presence : where Angels are intermingled as their associates in worship. And it is remarkable, that the two systems, that of this sacred reserve, and that of popular expediency, cannot exist together, without one derogating from the other : in the same way that what is carnal, sensible, visible, has tendency to stifle that which is spiritual and invisible. Where preaching (or rather eloquence of speech) is too highly estimated, prayer and the sacraments must necessarily lose their value : spirits excited, and moved beyond

the tone of GOD'S WORD, cannot enter in the calm and deep reality of the sacred services.

But it may be asked, if the principle of the Church is so much of this retiring character, how is she as well calculated to propagate the Gospel publicly, and extensively, in the world, as the more popular system, and to bring into CHRIST'S fold His sheep that are scattered abroad ? To this it should be a sufficient answer, that these are the ways of GOD ; this is the point we maintain ; to which it may be added, that at that early period when this system was most of all observed in the Church, the Gospel spread itself throughout the earth in a manner quite beyond any subsequent example : for as they then carefully inculcated that saving truths could not be known, but by obedience and faith, they preserved that unity to which the blessing is attached. But it may be explained in this manner, how it is that the Church, under this veil of reserve, must necessarily be more powerful than any human modes or principles of extending the faith. For all the means we have spoken of, as belonging to the Church, are ways of obtaining holiness of life and GOD'S favour : and the obedience of Christians is the light of the world ; example the most powerful of persuasions. But besides these, preaching, catechising, and all such means directed to mankind, obtain their greatest efficacy from holiness of life. And the point we have endeavoured to show in popular systems, is their want of real efficacy ; that expediency in things Divine is the worst policy : for surely the ways of GOD are more powerful than those of man, though it is impossible they should appear so to mankind, as they are spiritually and morally discerned. A faithful Church is necessarily a converting Church, for it is of itself, " a city set on a hill that cannot be hid," the true Bethlehem, from which CHRIST goeth forth publicly, though there hid in secret : the true Bethlehem, the house of bread, which is the Church, the city of GOD. Though it be silent, if that were possible, yet in holy reserve it preaches aloud ; " though there be neither speech nor language, yet their voices are heard among them."

When our LORD in the Sermon on the Mount, after laying down the laws of evangelical righteousness, proceeded to give

directions respecting the three modes by which power should be obtained to fulfil His laws, viz. by Prayer and Almsgiving and Fasting, He confined those regulations especially by the law of secrecy, commanding that they were to be done in secret, with reference alone to our FATHER, who seeth in secret, and will reward openly. It seems not unnatural to think that in these He spoke (according to the vastness of Divine words) of what must be the essential character of His Church, as therein all duties are by faith to be directed to Him who dwelleth in secret: and there is something of a reward which is openly promised in this world (in prelude to the manifestation hereafter), in that, from the strength thus derived in secret, the example shines before men, who are able to see the good works, and by their own conversion by these means, glorify God.

And thus, if there are persons living in the fear of God, and entirely given up to the things that are unseen, and making great sacrifices to do so, (which has been the purpose with whole bodies of Christians in religious houses) not only by the prevailing power of their prayers, and such means as are known to God only, but as a witness, their efficacy is most powerful in supporting a sense of piety in the world. Such a religion, which has its anchor in the invisible world, is not moved by the storms of this: a city which has its foundation on the eternal hills, and standeth fast like the great mountains. In contrast to which, this modern system, partaking of the character of our own age of expediency, and mostly founded on feeling, is moved by every wind; it partakes of the weakness of human things, and cannot stand when the floods arise. For surely it must be allowed that it consists, not in Sacraments, not in gifts of God bestowed on His chosen, not in Divinely appointed Ordinances, not in Liturgical Services, not in prayer, not in obedience, not in the strong holds of the eternal world, and the secret strength of God: but in words and phrases, in professions and emotions, in popular appeals, and party zeal: in confounding all distinctions between the Church of God and all the sects that prevail among misguided men. Very tenderly as we must wish to speak of individuals that adopt it, (some of whom are in fact but attempt-

ing to realize the substance of great Christian truths which have been forgotten) yet, purely we must see that this religious system has about it something which falls in with, and encourages, nay, assumes its own character and complexion from, that spirit of disobedience and lawlessness, which is to prevail in the last days.

5. *The best preservative of sound principles.*

But it may be asked, do not those who bring forward the doctrines of the Church among ourselves, act in a manner at variance with this principle? It is sincerely hoped that they have not done so. They have indeed put forth the highest and most sacred doctrines, respecting the regenerating power of Baptism, and the sacrifice of the blessed Eucharist, matters beyond all others of sacred reserve, and the discipline of the secret. But they have done so by constraint, as bearing witness, which they were bound to do most distinctly and fully, to principles and doctrines of the Church, vitally important, but very much forgotten, and even denied by many, not only of Christians in general, but also of her ministers. And this they have done, not so much in popular discourses as in argumentative treatises, directed for the most part to the clergy : and not, it is hoped, without some sense and due reverence for their importance ; certainly not in a manner to move the feelings and render them popular, by separating them from other distasteful truths, but with those accompanying doctrines, which have a tendency to make both those that hear and those that speak, serious. Those especially (or we might speak in the singular number) who have brought forward these two great doctrines just mentioned, might have met with a more favourable reception from the world, had they not associated with them other subjects equally forgotten, and naturally unpopular and unwelcome, such as the danger of sin after Baptism, the necessity of mortification, the doctrine of Judgment to come. Surely if any thing would dispose men to speak of those high doctrines of the Sacraments with reverential reserve, and to hear of them with seriousness, it is their connec-

tion with these subjects: not that they have been thus connected with any designed intention of this kind, but that they have naturally gone together, from the spontaneous acting of those who felt the importance of what they said, and have therefore, as it were accidentally, fallen in with the Scriptural mode of teaching. Had all religious matters been treated with this spirit, there would have been no need for the subject of this Tract. That these Church principles should be received by others with this spirit, is perhaps, in this age, scarcely to be expected: and yet, from the absence of it, are to be apprehended all those evils which we have deprecated under a different form.

The one and sole end of all that has been taught respecting the Church, is simply to point out the means of obtaining and continuing in God's favour, during our stay in this world, and being accepted of Him for the sake of JESUS CHRIST at last, and escaping the sad doom that awaits the impenitent world. If considered in any other point of view they are thoroughly unprofitable and vain, of no more worth than the idle speculations of the day, the schemes of business, and plans of politics, merely specious theories respecting things most holy, which may touch the fancy with their transcendent beauty, and amuse the imagination, but leave the heart worldly, and pride unsubdued: nay, with regard to a better world, they are in such a case not merely unprofitable, but they may become snares to delude the conscience, and leave us at last, like all earthly things, with a shadow in our hands, having for ever lost the substance.

For in proportion as they are themselves holy and true and life-giving, they must necessarily be dangerous in their abuse. But now, if this one end and aim is the most rare thing in the world to obtain, the very last thing to be expected of creatures corrupt and inclined to evil as we are, then, of course, it is to be feared, that these principles may be perverted to other than these the highest of all purposes. At all events, if they should spread and become popular in the world, then of course one would fear, that they are not taught, or at all events not received, in their purity: one would apprehend that there was something wrong;

or possibly, if such holy principles are received without a change of life, it may be but the raising of that temple of God, in which Antichrist will sit, and exalt himself at last.

For as every thing is difficult in proportion to its excellence and value, very difficult therefore must it be to enter into the fulness of these blessings, which these doctrines of the Church contain. For instance, if we take the subject of prayer, the spirit and temper and practice of prayer being more essentially that of the Church Catholic; how difficult is it to pray aright; so much so, that it were not too much to say, that it requires the very utmost stretch of our endeavours, the perfection of our highest faculties, the labour of a long life, to learn to pray. The very best of men are but learners in this art, and become most sensible of their deficiencies. How much more so must it be to realize also the Divine Sacraments, and attain unto the greatness of their efficacy. Such indeed were to understand the meaning of Divine words, which speak of the Church as a "kingdom of Heaven;" it were to be indeed a heaven upon earth. And in the progressive attainment of that knowledge, "*blessed is he that feareth always.*"

The less therefore that these most holy doctrines are received into the heart, the more loudly will they be spoken of: Divine fear, like Divine love, has ever about it this natural modesty: it has little to say, its chief language is that of prayer, and that in secret: as all its ways are directed to One who seeth in secret, it is ever fearful of man's praise, and fearless of his reproach.

Those who most value sacred things will in general say least about them: admiration indeed and joy will find a voice, and a spontaneous expression, as the shepherds published abroad what they had heard of the Angels and seen: but yet in such eloquence there will always be a natural reserve. And even these feelings, when increased greatly and fixed very deeply, will be silent: the shepherds spake, but Mary was silent, she "kept these things and pondered them in her heart."

Disputation, says Hooker, speaking of the Eucharist, is a sign

of a want of love, and perhaps a sign of a want of faith also, for it was something of a disputatious spirit, that St. Thomas evinced, when he said that he must feel and handle. Whenever, also, there is a secret doubt of an opinion which we wish to entertain, there is a disposition to dispute and persuade, in order that by obtaining the persuasions of others, we may establish our own convictions. This may be seen in the origin of the doctrine of Transubstantiation: it arose in a dereliction and forgetfulness of the discipline of reserve on that subject; in a want of the high and ancient reverence; in a desire to establish and prove to the world a great secret of God. The result was profaneness in both parties. Not only in the denial of Sacramental grace on the one side, but in the low and carnal conceit which Transubstantiation introduced. So awful in its consequences has been the attempt to bring out the doctrine of the Eucharist from the holy silence, which adoring reverence suggests; the attempt of the human understanding with unhallowed boldness to fathom the deep things of God; to circumscribe the Ineffable, who hath made His pavilion in dark water, with thick clouds to cover Him; to look into the ark of God; to pry into those secret things which the ALMIGHTY has reserved unto Himself. The Primitive Church thought otherwise, as of a doctrine to be realized by devotion, rather than capable of being expressed in human language; considering it impossible for human reason to define its nature, or to think and speak worthily of that which is Divine. It is no part of our duty to censure the state of other Churches, but where, for our own protection, Christian wisdom and charity require it. And it is worthy of observation, that, in the Church of Rome, that which is Roman and Tridentine, in distinction from that which is Catholic, is characterized by a want of this reserve. The want of reserve and reverence which attends the elevation of the Host, and the public processions connected with it, is very great indeed: these are indications (like many things of a different nature in the system we have condemned) that it is popular impression, and not a sense of God's presence, which is considered: for here there can be no true veneration; and "where God is, there must be the fear of Him." They are of

the nature of religious frauds ; it is effect which is more thought of than truth.

The same may be shown in many other circumstances of their religion : it is indeed the Catholic Church, but decked out with tinsel and false ornaments to catch the eye ; like a statue of purest marble painted and besmeared, till scarce a vestige of its true substance is seen. Consider, for instance, their sacred edifices : the Church holds these to be worthy of the deepest veneration as the places of God's peculiar presence ; and the altar more especially. But what is to be said of tawdry decorations of Churches and sacred things ? would we wish to see any human being that we venerated and respected thus meretriciously adorned ? It is an attempt at comparatively little cost to catch the eye, very unlike that ancient religion which is costly, and chaste, and simple ; which would gladly be poor in this world, that it may offer to God what is most worthy and valuable, and cares not, but in a secondary manner, for the effect on mankind ; for we always look to that which we most love.

In these things to look to God will lead us to the reserve of a sacred simplicity : ostentatious singularity and display is a looking to man. To know God in His holy places ; to know God in His Sacraments, in His Word, in prayer, is the kingdom of Heaven. But if the Israelites could fall away with the pillar of fire before them, and the destruction of the Egyptians behind ; if, in the light of the Baptist's teaching, men could " rejoice for a season only ;" and could eat of the loaves from our SAVIOUR'S hands, and yet deny Him ; we have more reason to fear for the abuse of sacred truth, than presume on its being revived among us.

And how are the many evils to be avoided which we would guard against ? To say that we are always to be reverent on sacred things, to speak with reverence, to act with reverence, surely this will not produce what we want ; but rather the very opposite ; for to put on the appearance of reverence for example's sake, or for the edification of others, were but the very thing which we condemn, and were no better than formal hypocrisy. All that can be said is, not to seek to remedy by external effects,

that which can only be from within ; to think less of appearance, more of the reality ; to be natural, serious, forbearing, as considering what, and where we are, and what we are coming to.

6. Caution necessary with respect to the latent senses of Scripture.

There is another subject which necessarily must attract much attention, as men's minds are turned more to Theology : and which comes on this generation with all the attractions, and all the dangers, of novelty ; and that is, the depth and vastness of type, analogy, and prophecy contained in God's Word. Now with regard to these things it must be remembered, that attention to them has been revived by persons of some experience, and some reading ; and the right and true understanding of such subjects, the Fathers, to whom they refer us, speak of as being the result of a life of devotion and piety. Such, for instance, is the knowledge of these mystical and deeper senses of Scripture ; they consider them to be disclosed to prayer rather than acuteness, to experience rather than study ; to piety rather than learning. But of course there is no reason why these should not become matters for mere speculative inquiry, and curious research : they are at once highly attractive and pleasing to the imagination : the analogies of Scripture open new worlds to the mind, like discoveries in the material Heaven, and may excite the curiosity we derive from our fallen parents. The accurate closeness of its phrases, is like the nice formation in each flower of the field : its light like the body of the Heavens in its clearness ; its vastness like the bosom of the sea ; its variety like scenes of nature. Nothing, therefore, can be more captivating, more sublime, more engaging ; tempting the mind by its indefiniteness to fresh pursuits, and new inquiries ; and from thence to speculate, to talk, to be eloquent, on such points ; to make even them also matters of display. Here, therefore, the reserve of natural piety will be broken, for these are not the uses for which God's revealed Word was intended, but only that we might come to the knowledge of Him and of ourselves.

One thing is certain, that the deep senses and hidden knowledge of Scripture, are intended to enlighten the heart and exercise the affections, not to gratify the intellect or try the ingenuity. With regard to any knowledge that is truly valuable, the unbalanced intellect can of itself learn nothing. As in all other matters, in His Providences, His moral government, in the events of life, and the thoughts of man's mind, God will reveal Himself only to the pure in heart, to the humble, and such as keep His commandments : so also in His written Word, He will manifest Himself to such only. He will disclose Himself to each in that particular way, perhaps, in which they reverently seek Him ; to one in exercises of devotion ; to another in acts of charity ; to another in the practice of humiliation ; to another in the religious fulfilment of practical duties ; to another in the study of Holy Scripture. Not that either of these can be pursued exclusively to the neglect of the others, for he, who breaks one law of his Christian calling, is guilty of all : but as the peculiar sphere of each is regulated by the great Disposer of all, so the line which is appointed unto each, is that course which, if rightly pursued, will lead him to God, and to the manifestation of some one of His attributes, which are variously disclosed to each. To search out and study in Holy Scripture nothing more than the beauty of its analogies, the strength and depth of its figures, the harmony of its proportions, and its perfection as a whole, were indeed but a poor and barren study of itself alone : and poor would be its reward, if it could attain unto the greatest skill in this knowledge. It would be like scientific studies in the natural world, which, if exclusively pursued, will, we know, draw away the heart from God, and not nearer to Him. But if they are pursued at every step in a thorough dependence on Him, from whom alone cometh down every good and perfect gift ; with a devout acknowledgment of His perfections whenever they are disclosed ; and a desire to know Him, in order to serve and worship Him better ; then, no doubt, He will through these studies impart that wisdom, to the attainment of which St. Paul so earnestly exhorts his Ephesian converts, that knowledge which is one with faith ;—these two being as closely united with each other

as light and heat, the one illuminating, and the other quickening the soul after some heavenly manner. The knowledge of Holy Scripture, which is thus life-giving, may be ever progressive, leading more and more into hidden riches and treasures: the promise is given, and to him who knocks at the door, by humble prayer, it will infallibly be opened. And he will still have to knock again at the door, and be admitted again into the inner shrine of ever-increasing light; and as he advances onward into better knowledge, and more light, he will see himself more and more deformed and unsightly, until, at length, he will wish to be entirely withdrawn from the sight of man, and to be hidden with God.

Now, if we study Scripture with this single eye, under the guidance of God's good SPIRIT, we shall so far be preserved and protected by this sacred modesty; it will prevent us from exposing the treasures of God, or His secret gifts; and will suggest to us, that so far as we are truly desirous to do good to others, we shall observe towards them this forbearance, according as their case requires. We shall have no need of a system, for we shall do it naturally: the example of St. Paul on this subject of the mystical senses of Scripture is quite sufficient; he does not, we may suppose, set himself any system or rule of secrecy; on which account his example is of more weight in always observing it: as it shows that it is a law of natural piety, which the HOLY SPIRIT has stamped on our souls. That if any body be otherwise minded, and yet is seeking His heavenly guidance, He will reveal even this unto him, so that "he will walk by the same rule, he will mind the same thing." For consider St. Paul's reserve in the Epistle to the Hebrews on the subject of Melchisedeck: how different is his conduct to that which the modern wisdom of expediency would suggest? These mystical prophecies in the Old Testament, so long secretly contained in it respecting the Messiah, so distinct and so minute, must, (it might have been thought) if publicly brought forward, have struck these carnally-minded Hebrews very much; such wonderful circumstances, couched in such apparently accidental mention, in a book written at so early an age, would have been a great confirmation of their

faith, and would have inspired them with awe for the sacred volume, and for the person of CHRIST, for whose coming there had been such solemn and so long preparation; and how (might it have been urged) would it have increased their awe for the Holy Eucharist to find the allusion to it contained in this passage in Genesis. But St. Paul thought otherwise. It is precisely in the same manner that we might have supposed our LORD's fully disclosing Himself would have been so beneficial to the unbelieving Jews. But the conduct of our LORD and of His Apostles is perfectly analogous: and that of the Fathers on the same subject is so similar, that we cannot but suppose it is by the same SPIRIT. We may, indeed, sometimes speak of these things publicly: and may even enlarge on the sacred mysteries of the most blessed Eucharist, (which is so awfully depreciated) but afterwards we shall, I think, feel some misgiving, some instinctive feeling, as if reverence was hurt: in such cases, a man's own mind will tell him more than ten men that stand on a watch-tower. Though of course, they who have to combine theological studies with popular teaching, will often find some difficulty on this subject, which St. Augustine describes himself as struggling with.

7. Secret religious duties, conversation, and controversy.

There is another point, in which it would seem that the Roman Church of late years has outstepped the retiring nature of Christian piety, to the great injury of the religious character, viz. in the observation of fast days, which has become very external, and looks too much to human obligation: thereby bringing in some degree into the sanctuary of God, the unsanctifying eye of man. On this subject, therefore, we require to be reminded of our LORD's sacred injunction of a reserved secrecy. We would, of course, keep the fasts of the Church religiously and scrupulously, for as Bishop Wilson says, Woe be to that Christian, who knows not what it is to fast, even when the Church requires it. And with regard to the shame which men, and especially the young, are apt to feel at being thought under the subjection of rule and ordinances, we would take for our especial warning

those awful words, "Whosoever is ashamed of me and of my words of him shall the Son of man be ashamed." But when this shame is once overcome, if it be before the heart be humbled, and any thing is to be gained in the way of countenance or sympathy, there is a danger of a feeling being introduced alien to Christian delicacy, on this most delicate of all subjects. There are duties to the unseen, but ever-seeing God, and expressions of love to Him; and what an exceedingly delicate thing this love is? what a breath of air seems to sully it, how it shrinks from the light of common day? This may be seen in Mr. James Bonnel's treatment of himself on these points; how does his own moral feeling exemplify our SAVIOUR'S very remarkable and particular directions on the subject of these duties. It is indeed true, that the observance of these things is so out of fashion, that a public warning, and a public profession of them is almost needful: but such public testimonies, while they are necessary, are painful; and when they cease to be painful, become a snare. The strength of truth is from its connexion with other worlds, and, therefore, is in secret; "Thy words have I hid within my heart"—and why? "That I should not sin against Thee." Or again, if we press these duties on others beyond what they are able to bear, or beyond what they may reasonably think our own sincerity will warrant, how may we rather repel than invite them! the cause of truth may suffer in our hands. Let our private self-denial exceed, and precede, our public testimony. ✱

Others again, may be half inclined to cast aside this reserve, from feelings of natural pride at the greatness of that high cause in which they are interested; in which the best names of all ages have been engaged. There is, moreover, something of refinement and good taste connected with the highest principles, which it is honourable to be associated with; these may tempt some to be too forward in so holy a cause, too forward in externally maintaining, far too backward in practically realizing them. But, above all, there is a humble quietness in all these retiring ways of seeking God; whereas our natural tempers seek for excitement, and press forward to something beyond.

Such persons, who are tempted to feel as if they were supporters

of, rather than supported by, the Church, her friends rather than her disciples, should be requested to consider, what it is to be supporting the cause of the Holy Catholic Church, and that of great and good men. Who are we, that we should venture to do so ? It is our highest honour to be supposed capable of a lively interest for the former, and to be allied in sympathy with the latter. It is a privilege and high favour we may well aspire to. But are we in our lives and habits worthy to take this upon us ; may we not by doing so, bring discredit, by our favour and zeal, on that sacred cause ? Is there not something of presumption in venturing too freely to connect our names with theirs ? Here again, do we not require a certain reserve and modesty, to keep us faithful. Servants about a king's presence, may be proud of that nearness, and of the company that it brings them into ; but they venture not to speak of this ; but in the exact fulfilment of their duties are more zealous not to be found wanting. We know that Sir Matthew Hale was cautious not to be too much thought religious, lest he should fall into sin, and so bring discredit on the cause of God : is not something of this feeling a right and good one, with respect to the great principles and great names which our profession may bring into disrepute by some fault ? And besides, surely our great object must be to cherish in ourselves deep and quiet principles ; to strengthen in ourselves more and more a right and adequate sense of what we believe, rather than to hold them externally and disputatiously. A desire for disputation, is no sign of a regard for truth : how much the habit of looking at things with this view, eats out the seriousness and delicacy of Christian piety, is too sadly evident in the Roman controversialists. Deep waters are still and unruffled, and scarce perceptible in their motion to the ear and eye : shallow streams are noisy and disturbed.

But as on this, and some other points to which this subject refers, there have existed strange misapprehensions, or rather, it must be said, vague suspicions of some meaning neither expressed nor intended, it seems requisite to say a little more distinctly, what it is which has been neither taught nor meant.

It will be observed, that nothing whatever is said in this treatise to recommend our forming a system of reserve, nor our watching over ourselves to suppress the natural expression of what we revere and love, nor our forming a close society for the freer communication of religious sentiments: but that we endeavour above all things to cherish in ourselves a habit of reverence, that we speak as truth dictates, and speak naturally. What has been said, has been put forth defensively;—in order to show that the assuming of a religious tone, is so far from being necessary, that it is highly to be deprecated, as injurious to ourselves and others; that in an age which looks so much to effect and appearance, we must thoroughly study truth and reality. No rule of silence need perhaps be even thought of by a simple-minded piety, that has not dimmed the light within, nor lost the single eye. But few of us are of this kind. It has been shown in the former treatise to be rather the unavoidable effect in good men, under the teaching of God's good SPIRIT, than any thing to be recommended as a rule; because all we say is, that such reserve is natural, and that, where it is lost, religion has lost its best protection and its strength. We have only to repeat, therefore, our former admonition, (Tract 80. Part iii.) that we follow in this as in all other matters our LORD's example, who was ever watching to do good, never ostentatiously and unnecessarily obtruding religion; and, as it were, ever spoke naturally.

The fact is, that this is one of the many subjects in which we have to go back, and learn of children; there is remarkable in children, together with that openness and freedom which accompanies simplicity and singleness of heart, that modesty also and reserve which is here inculcated; it is one of the most beautiful and interesting traits of that age: like the bloom on the flower; when this is spoiled in children they have lost the highest hopes we can entertain of them; it is one of the first indications of the loss of innocence.

It must also be observed, that there are among mankind great constitutional diversities of temper and character, which render the same free expressions of their sentiments, in some perfectly natural, which would be far from being so in another. So far,

therefore, as it is natural, it will not offend against this rule of modesty ; but, of course, being the teaching of God, will be the best means to promote the cause of His truth.

Certain it is, notwithstanding, that persons of deep feeling and seriousness of mind have thought it requisite to prescribe to themselves rules of reserve ; have felt, that when they have not done so they have injured their better mind, and it has been a subject of regret to them. Now the statement of this principle should be a protection to such, that they should not be harshly and inconsiderately judged for so doing.

And indeed, in such cases, the reserve of a reverential and thoughtful character is of itself the most emphatic language, this silence the strongest eloquence of affection. This even nature dictates on the common law of our poor earthly affections,—

“Incipit effari, mediâque in voce resistit.”

Even Heathen piety, in holy places, and on subjects that are holy, would say, *εὐφημεῖτε*, which expression, though it literally implied “use words of good,” was piously interpreted to mean silence or reserve, and a guard on the thoughts. And doubtless that is a healthful and right feeling, which quite shrinks from an *affectation* of religious discourse : “it is quite nauseous,” says Bishop Butler : *τότ' εἰπεῖν εὐπερες μύσασμα πῶς*, says the Greek Poet (*Æsc. Suppl.* 995.) Such a practice must be very injurious. Even where sacred principles are truly cherished, this natural reserve strengthens, tries, and matures them, when they have to make their way through difficulties, and are not fully explained ; whereby they show themselves in fruit rather than leaves, in action rather than words. “Be swift to hear,” says Holy Scripture, “slow to speak ;” “be ready to give an answer with *meekness and fear*, to him who asks a reason of your hope.”

The subject ought also to suggest to us some little forbearance with regard to matters of disputation and controversy. If, where truth is (according to the often repeated remark of Tertullian), “there God is, and where God is, there must be the fear of Him,” we have to apprehend the worst consequences from that prevailing

irreverence in religion, which it has been the object of this treatise to call attention to ; and it makes it incumbent on each to look to himself. With regard to controversial disputations, either in discourse or writing, where the object can scarcely be conceived to be a sincere desire of knowing the truth, surely we should thoughtfully weigh our Lord's example, and His very remarkable silence on many occasions, or His indirect answer, and that under the strongest accusations. "The chief Priests accused Him of many things, but He answered nothing; and Pilate asked Him again, saying, answerest Thou nothing? behold how many things they witness against Thee. But Jesus yet answered nothing, so that Pilate marvelled." This silence, says St. Jerome, expiates the excuses of Adam: and Origen has spoken of it as the example, which we are to follow in attacks on our faith, except where the circumstances call for a reply. We may observe throughout our Lord's exceeding watchfulness (so to speak) to meet every desire of knowing the truth in those around Him, and how, from His knowledge of their hearts, He often anticipated their expressions; how continually, even with those who were not thus desirous, He kept suggesting thoughts, which, if pursued, might serve them as a clue to their arriving at the truth, or would remove their prejudices. But with regard to entering into their captious difficulties, or answering their unreasonable accusations, He appears to have avoided it, and patiently submitted, although their false or falsely coloured charges were loud in the ears of others, "committing Himself unto Him who judgeth righteously."

It is moreover too evident, how many things come in to instigate to controversial attacks and disputations, besides a regard for the truth: how much of self, how much of careless inattention to the whole matter in dispute; what slowness to comprehend, combined with determination to deny. Persons will often admit accidentally and unconsciously their knowledge of that truth which their arguments are intended to controvert. It is the state of the heart in such matters which is to be changed; a mind set earnestly on the attainment of truth itself will avoid such disputations; and therefore perhaps it is told us, that though we are to be "ever

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ready to give an answer to Him that asketh," and we may add to Him who desireth, "*with meekness and fear*:" that the servant of the Lord must be "gentle and apt to teach;" yet it is said that he "must not strive." Foolish and unlearned questionings avoid, knowing that they gender strifes," is St. Paul's advice to the Christian minister. In the case of infidelity in the nearest of relatives, it is enjoined, that such may be gained over without argument, by "beholding chaste conversation, coupled with fear." To take a very strong instance of that subtle and secret hypocrisy which we have been speaking of, we all know that there are instances of persons standing forth as the public champions of a Church, or some form of faith, whose lives deny their belief in the very existence of a God. Let us take care that there be nothing of this, the same in kind, though less in degree, in ourselves.

8. *Untenable objections on the ground of our present position.*

But there are some objections to this treatise, of a very obvious and simple kind, which it is difficult to know how to answer, as they arise from a strange misapprehension *in limine* of the nature of the subject: objections which, as was stated before, are necessarily implied in the very word revelation. It is thought, for instance, that the command, "Go ye into all the world, and preach the Gospel unto every creature," is an insurmountable objection to the whole argument. Whereas, it should be considered, that the whole matter under consideration is, not whether the Gospel is to be preached or not, for of course there could be no doubt among Christians on that subject, but respecting the most effectual mode of preaching it: without taking this for granted as the first axiom among Christians, viz. that the Gospel is to be preached, the whole inquiry has no meaning.

With rather more appearance of reason it is alleged, that our Lord's conduct is no example for us in this case; as He has said, "what I tell you in the ear, that preach ye on the housetops;" and "men do not light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the

house." Now if there was any weight in these passages against this reserve, it would be merely that of one Scriptural expression opposed to another; for there are several others in the same discourse of an opposite character, and therefore of course they admit of explanation without contradicting each other. The obvious meaning of these passages of course is "Think not that My kingdom is to be confined, as now it is, to you few alone, it is to be preached to all the world;" and such a declaration evidently does not interfere with this principle of holy reserve, as the guide and mode of doing this most sincerely and effectually. And indeed to the latter text it is added, as if showing us the way by which we were to extend the truth, "Let your light shine before men, that they may see your good works," as Chrysostom says, not of course that they were to display their works in any way, but that if they keep the fire burning within them, it necessarily must shine. And besides which it appears, on many occasions, when expressions of this kind are used, that they have a reference also to the day of Judgment; as if it had been said, "Wonder not that My ways are so much in secret, and that I require your works also to be done so much in secret, and unlike those of the Pharisees; a time is coming when every thing whatever shall be publicly made known, to all men and angels." As if it were in some measure an explanation given, that that great manifestation will be a counterpart to this reserve.

But that these expressions respecting the general knowledge of the Gospel throughout the world, do in no way affect this rule of reserve, will be evident if we consider the various periods of the Divine economy as various manifestations of Christ. And it will be easily perceived that they are all characterized by this same law. First of all the term manifestation is applied to our Lord's appearing in the flesh; it is applied to Him at His birth; it is applied to the coming and calling of the Gentiles;

¹ Thus St. Chrysostom observes, "Though it be every where preached, still it is a mystery; for as we have been commanded *'what things we have heard in the ear, to speak upon the housetops,'* so have we been also charged, *'not to give the holy things unto dogs, nor yet to cast pearls before swine.'* 1 Cor. xiv. 34. ² See Luke xiii. 3; xiv. 16, &c.

It is applied to the Presentation in the temple; it is applied to our Lord at His Baptism; and to the first miracle He performed in Cana of Galilee. It is applied to Him more especially in His miracles and teaching. All these we celebrate in the Epiphany, as will be seen in the successive Gospels for that season; but how secretly and mysteriously were they all conducted? All these are manifestations of God seen in the flesh, our Immanuel. And all these ~~are~~ with this reserve. In like manner, the preaching of the Gospel, and the extension of the Kingdom, are more fully manifestations of God; but as in the former cases CHRIST was known and acknowledged but by a very few, notwithstanding those manifestations of Himself; so is it now. It is evident that in some sense even now the manifestation of Himself must be according to some law of exceeding reserve and secrecy, for our Lord has said that if any man will keep His commandments He will love him, and will manifest Himself unto him; that He would "manifest Himself to His disciples, and not unto the world." Now as it is too obvious that many do not keep His commandments, therefore to many He is not manifested. So that to us all, even now our Lord observes this rule of concealing Himself even in His manifestations; and therefore all His manifestations in His Church are ways of reserve.

9. *This principle more than ever needed.*

But great surprise is expressed, because we have maintained that the spread of religious knowledge throughout the world renders it a matter for serious apprehension, lest we should abuse that knowledge. Surely, since to him who knoweth and doeth not to him it is sin, all knowledge of God should be accompanied with this apprehension. All things seem to be tending to the one great manifestation of God, in the day of Judgment, which will be in destruction as well as in salvation; and therefore it may be, as intimations going before of that time, that all manifestations of God even now are awful, and often as it were kept back with a gracious and merciful forbearance to mankind. It will, I think, be observed in Scripture throughout, that greater

manifestations of God, and declarations accompanied with the least reserve, are ever the most awful and severe. For instance, when St. John the Baptist first of all proclaimed the kingdom, it was with fearful words,—of “the axe at the root of the tree,” and the “fire unquenchable.” And when our Lord went up at last to Jerusalem, He spoke more openly and publicly, before the Jews and in the temple; but then the things that belonged unto their peace were hidden from their eyes, and they could not believe; and His teaching was far more severe than it had been; therefore the more open manifestation was an awful matter, a matter for serious apprehension.

Again, after His death the Jews were given one trial more; the HOLY GHOST was sent down, and the preaching of the Gospel was more open and public than ever before, and this preceded their condemnation; as if in some degree, and in some sense, guilty of sin against the HOLY GHOST, of the terrible effects of which they had been so strongly warned; then their final destruction came. This more public manifestation therefore was, I say, matter for serious apprehension.

A far more extensive manifestation is now taking place over the whole world. Now the event to be apprehended in the last days, as closing the period of the world's trial, when God will spare it no longer, is sin against the HOLY SPIRIT. And one does not see how this can take place, how the SPIRIT can be rejected, excepting when the SPIRIT is manifested. Therefore the knowledge of religion, which is now extending over the world, is a matter for serious apprehension. Not of course that this consideration affords any reason for withholding that knowledge: for to preach the Gospel to the world, is our office and duty, whether men will hear, or whether they will forbear; we are bound to do it, *μαρτυρεῖν καὶ κηρύσσειν*; but to learn how we may best do it is the part of Christian wisdom. But our having this knowledge should lead us to take the more heed, that we do not fall into that sin for which there are provided no further means of recovery.

And let it be remembered that the whole of this treatise is, under another name, on the subject of irreverence; but as rever-

ential words, or a reverential demeanour, may be but a specious irreverence and hypocrisy, this sacred reserve seems a better designation. Every step in this irreverence, every indication of it, is so far a state of progress towards the sin against the Holy Spirit. And as this latter is unpardonable, so we may perceive that a state of irreverence, where it has thoroughly affected the character, is irremediable. For if men have lost all reverence for God, how can they pray to Him? and if they cannot, nor have any sense of reverence for His power, who can help them? Under any other circumstances men may be guilty of the worst sins, and when greater light is manifested to them, even at the last hour, they may repent and be forgiven: but when that light has been habitually rejected, the case becomes very different, the Spirit is quenched, the light within is darkened. When the power of acknowledging God's presence, which is the eye of the soul, is lost, what else can restore it? None can approach Him without His help, and His help cannot be attained without a reverential acknowledgment of His presence.

It would appear, therefore, that under the dispensation of grace in which we live, in the light of these full revelations of God, as the highest privileges are to be derived from a due acknowledgment of God, so there is the greatest conceivable danger from an absence of that fear and reverence. A danger incalculably increased, and infinitely beyond that of former generations, if our knowledge be so much greater. And this irreverence is more especially to be guarded against in all our approaches to God, and our imperfect modes of serving Him. We must remember that one of the Ten commandments refers to it, which is expressed in more awful terms than any other,—viz., that we *take not that awful Name in vain*, the meaning of which is not to be limited to open profaneness, but must be as extensive in its intentions as all the other commandments. It is to be observed, again, that the first petition in the Lord's prayer seems to be for this reverence of mind, as the first thing to be obtained in all acts of devotion,—a prayer that God's Name may be hallowed; the efficacy of our prayers depending on the reverential regard we have for that dreadful Name: And the last clause in the same prayer is an act

or expression of reverence. And one of our SAVIOUR's first rules with regard to prayer, is, that we do not use "vain repetitions," i. e. use idle words without a sense of Whom we are speaking to. Indeed, the first words of that prayer,—“OUR FATHER which art in Heaven,”—may teach us the same, for that God is in Heaven and we on earth, is given as a reason why our words should be few. And in religious worship our SAVIOUR's charges are chiefly directed against, what is called in Scripture, “hypocrisy.” Of course, we cannot confine this most subtle and pervading habit to those circumstances in which it was developed in the religion of that day; but of all other vices it is that which most changes its complexion with the aspects of the age, being in itself equally applicable to human nature in all times; and surely there is none which more thoroughly destroys in the heart all love of truth. Such formalism may of course be found in a strict observance of the external duties of religious worship; in a shape no less dangerous and subtle will it be developed in adopting modes of expression; and what is perhaps of all the worst, in taking hold of the most touching and sacred doctrines of Religion, entering as it were into the Holiest of Holies. In all things it consists in a want of reverence and fear, in having the *form of godliness* while the *power* of it is lost, the peculiar danger we are warned of in the last days.

10. Want of reverence now prevailing.

Let it be again considered, what this principle suggests respecting this knowledge which is now abroad, and how greatly our position is altered on account of that knowledge. For if the AZMURRY (according to His providential dealings with mankind) does withhold religious truth in a remarkable manner, the reason is because such truth is dangerous to us. It is dangerous to us to know it. Therefore, because we have these truths revealed to us, we are in a peculiar danger,—danger of neglecting them. There is no reserve in holding back that which is fully known; but there is *reverence* necessary because it is known. And therefore, the very fact of the Atonement, and other great doctrines

being known, is an occasion for reverence respecting them of the very highest degree.

It will be seen by a little consideration, how the circumstance of a Divine Revelation, greater spiritual light, i. e. a knowledge of God's presence, immediately alters the character of all actions, in the same manner as an action in Church, or near the Altar, is perfectly different from a similar action out of Church. So much is this the case as to render things, which on common ground would be indifferent, to be profane and sacrilegious in holy places. And this seems to explain how it is that Capernaum was worse than Sodom, Pharisees worse than heathens. In that walking in the nearer light of God's presence, if we may so speak, from the knowledge vouchsafed them, the complexion of their actions was thus altered. And, indeed, were we to look to the accounts of other writers, and human narrators, we should, perhaps, neither suppose those Jews, nor those places to be so far worse than others, as our Lord has pronounced them to be. It is in like manner that a habit of irreverence in a Church, is more injurious to the character than thoughtlessness without.

We have said, therefore, that God's present dealings with mankind are a subject for awful apprehension; surely, all manifestations which God is pleased to make of Himself ought to be so to sinful creatures, as they ever were to good men in Scripture. And far more so when it is considered with what little awe and apprehension these manifestations of God are being now received: how little reverential fear accompanies this knowledge; the disunion that prevails, and spirit of disobedience. When we add to this, that it was Israel that rejected Christ, that it was Jerusalem that put Him to death; that it was the place of His continual abode, which he declared worse than the cities of destruction; the dwelling place of His parents that thrust Him out. That it was more than once declared, as if proverbially and prophetically, and with a mysterious significance, that Christ was to bear witness, that in his own country a prophet is not received. When we consider these things, then, I say, that the knowledge of God is an occasion for fear; (and the more so because not now considered so. "Many shall run to and fro, and knowledge shall be

increased," but yet, notwithstanding, "the unholy shall be unholy still, and the unclean unclean;" "the wicked shall do wickedly, and none of them shall understand."

The fearful extent to which this want of reverence in religion has gone, is, it is to be feared, very little considered or calculated upon. The degree to which all sense of the holiness of Churches is lost, is too evident; the efficacy of the Sacraments, the presence of God in them, and in His appointed ministerial ordinances is, it will be allowed, by no means duly acknowledged, and, indeed, less and less: men's eyes being not opened, they do not see with the patriarch, "how dreadful is this place," "the Lord was in this place, and I knew it not." There is also another point in which all due fear of God's awful presence is lost, very far beyond what many are aware of, and that is in regard for the Holy Scripture. Some indeed, who profess to uphold and value them, in order to do so, depreciate the Apocryphal books, and all others of less plenary inspiration; as if by so doing they were exalting the Scriptures. But in fact, they do but lower their own standard of what is Holy; and then lower the Scriptures also to meet it. The effect also of setting aside the Catholic Church as the interpreter of Holy Scripture, as if it needed none, is of the same kind; it incalculably lowers the reverence for Scripture, by making it subject to the individual judgment. From these things it follows, that although the Holy Scriptures are pronounced Divine (for no evil is done, but under a good name) they are treated as if they were not; as if human thought could grasp their systems, could limit their meanings, and say to that boundless ocean in which the Almighty walks, "Hitherto shalt Thou come and no further." If Holy Scripture contains within it the living Word, has a letter that killeth, and a Spirit that giveth life, with far different a temper ought we to regard it: by prayer, as the Fathers say, we should knock at the door, waiting till He that is within open to us; it should be approached as that which has a sort of sacramental efficacy about it, and therefore a savour of life, and also unto death; in short, as our Saviour was of old, by them who would acknowledge Him as God, and receive His highest gifts. As the Centurion who sent the elders of the

Jews unto Him, not venturing himself to approach ; thus, humble faith from the dark corner of these latter days would rather seek to interpret through the Antient Church than herself to presume. Far otherwise are the Sacred Scriptures now treated in evidences, in sermons, in controversial writings, in religious discourses. Divine words are brought down to the rule, and measure, and level of each man's earthly comprehension. And hence arise our Theological disputings, founded on words of Scripture, first brought down to some low, limited sense, and then thought to clash with and exclude each other. The Antients, on the contrary, considered the Holy Scriptures like the heavens which were marked out by the lituus of the heathen soothsayer, wherein every thing that was found was considered full of Divine import : and speaking from God to man. They took Scriptural words as Divine words, replete with pregnant and extensive meaning. Thus when believing in CHRIST, or confessing CHRIST, is spoken of as Salvation, St. Augustine remarks that such words are not to be taken after a low and human interpretation, but imply believing and confessing after a real and substantial manner according to the import of Divine words : and that to believe and confess this, according to truth and the vastness of Scripture, is indeed entering into the greatness of the Christian inheritance, which is signified by believing in CHRIST as God, with that corresponding awe and obedience which such a belief requires. With like reverential regard St. Chrysostom, when commencing his commentary on St. Matthew, likens it to approaching the gates of the heavenly city, and adds, " Let us not then with noise, or tumult enter in, but with a mystical silence. In this city must all be quiet and stand with soul and ear erect. For the letters not of an earthly king, but of the Lord of angels are on the point of being read." How many thousands of modern books had been unwritten ; how much jealous controversy spared, had this sense of Holy Scripture been among us !

It is, of course, from the want of a saving knowledge of God that there exists such a want of religious fear ; for fear cannot but increase with an increasing knowledge of His presence, and, therefore, with all holiness of life. The subtle and predominant

spirit, which is the source of the irreverence of the age, consists in a forgetfulness of God, even in religion, and, therefore, in looking to impression rather than truth. It finds a place in Ministers, in reading the prayers, in preaching, in conversation. It is seen in a higher regard paid to the pulpit than to the altar. In setting preaching above the Sacraments, for that arises from looking to man rather than to God. This is, in fact, that which we would condemn in the spirit of the age respecting building of Churches, distribution of the Scriptures, and the like. Not things of course in themselves to be reprehended, but in the mode and tone which characterizes religious actions in the present day. There is a want of fear. The same may be said, when right conduct is pursued, having for its end rather to set a good example to men, than to obtain favour of God, which is a species of what Holy Scripture calls hypocrisy. The numerous schemes of education which are abroad partake of the same earthly character, and the futility of them is of itself a proof of something wrong. They are founded on the idea of education consisting in knowledge, whereas it consists rather in affording right pleasures and pains. They are vain attempts after something different from that path which God has marked out, which is obedience to Parental, and Pastoral, and Episcopal authority, whereas these commence in breaking one of these ties. Hence the disunion which prevails; each has a prejudice, each a system, each an opinion, while the centre of union, the key-stone is lost. It was very well for heathen philosophers to be forming schemes of education and systems of politics; and if human wisdom could have effected any thing they had far better chance of success than we. We have it revealed from Heaven, that there is no way of wisdom, but that of obedience and the Cross. What else can be right education, but that which consists in entering more fully into the privileges of that kingdom of Heaven which is among us? of what little value is any knowledge, excepting so far as it brings us into this invisible world? This is the consideration which makes us unwilling to expose the sacred things of God. Not as if we enviously withheld a boon that has been in any degree freely given to ourselves; but that with a due sense

of its value, God has ever connected a reverential modesty in imparting knowledge; for the very nature of Christian knowledge necessarily implies a desire to communicate, while it regulates itself by the laws of true wisdom. Such a desire will ever show itself in a forbearance towards the errors of others, allowance for their unavoidable ignorance, and aptitude to teach, arising from watchful endeavours to do them real good.

We may well suppose that the knowledge of Christ can scarcely be better described than by those many descriptions of the pursuit after wisdom, and the way in which she discloses herself to them that seek her. It is the fear of God throughout which is the only access to her; "the fear of the Lord is the beginning of wisdom;" "the fulness of wisdom is the fear of the Lord;" "the crown of wisdom is the fear of the Lord;" "come unto her as one that ploweth and soweth;" "he that is without understanding will not remain with her. She will be upon him as a mighty stone of trial; and he will cast her from him, ere it be long. For Wisdom is according to her name, and is not manifest unto many. . . . Put thy feet into her fetters. . . bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with all thy whole heart, and keep her ways with all thy power. Search, and seek, and she shall be made known unto thee; and when thou hast got hold of her, let her not go. For at the last, thou shalt find her rest." All these expressions, and such as these, may range themselves as comments and lessons around that one great truth, — a subject worthy of our most thoughtful contemplation, viz., that Christ Crucified was exposed to the view of all mankind, Christ Risen only seen by a few witnesses chosen of God.

11. *Summary of the whole subject.*

All that has been observed of our Lord's conduct may suggest to us much respecting our own condition, as now living in this His dispensation of grace. That the meaning of the kingdom of heaven upon earth, and the Evangelical revelations may be said to consist in this; that God is (as when revealed in the

flesh) infinitely near to us, and that if we discern Him not, it is our own fault. It is as if heaven itself were not a local change, but that the invisible FATHER, and SON, and HOLY GHOST, and the Majesty of heaven were around us, and with us, and that we might have this truth disclosed to us, after some ineffable manner, if we will bow our heads to that lowly portal. This reserve by which God discloses Himself, in all natural and revealed religion, proves the entrance to be narrow and confined. That it is not by speculative inquiry, nor learned research, but by deepest humiliation of soul and body, that we must feel after Him, and expect pain and trouble in doing so, knowing that He is "a consuming fire," and therefore will burn up what is human about us, as we approach Him. Infinitely happy if we may do so at any cost. That sensible good of all kinds dims and obscures the due perception of Him; that every step towards it is contrary to our natural tendencies, for to know God is entirely a matter of faith; which is to the spiritual life what breath is to the natural life, the beginning of it, and co-extensive with it; of which it may be said, "when Thou takest away their breath they die, and are turned again into their dust."

That our position is, after some mysterious and transcendent manner, analogous to that of those who saw our Lord in the flesh; that this knowledge, which is the reward of obedience, has the effect of bringing men into some intimate connexion with Himself, would appear from the descriptions which are given of it. For unto him that will keep His commandments, and act up to His sayings, JESUS CHRIST will be as mother, and sister, and brother. Which, and many other like expressions, imply being brought into some mysterious consciousness of His Presence. Obedience itself is quickened and enlivened by CHRIST'S Presence, without which, it could not be, and therefore is often called faith or love, as being that in man by which he apprehends Him, in opposition to the human understanding. Revelation has supplied us through the whole of our moral probation with living means, a living way, and a living end. The end is Person; and the means also a living Person. The yearnings of our nature after knowledge, the yearnings after love, here find their object.

the friendship and the wisdom, which the heathen philosopher considered as the end and perfection of the practical virtues, and most needful for the soul's rest, are here combined,—combined in one living object of affection, Personal, Human, Divine.

Such reflections should encourage in us habits of reverence, reserve, and fear, as considering the awful dispensation under which we walk. We may observe how much there is in this principle to withdraw us from the world, and from the busy excitement that prevails. Every messenger that comes from the world in these evil times, may well cause the Christian to feel as did the prophet, "when he settled his face stedfastly" on the messenger, and then turned aside "and wept."

As God has declared Himself not to be in noise and tempest, but in the still small voice, so has He shown Himself in all His manifestations to mankind. In the older dispensation He was ever as One who, in disclosing, hideth Himself. When our Lord appeared on earth in His incarnation, He was still ever as one who, ever desirous to manifest, yet in love for mankind withdrew Himself. The same was ever the case in His Church in its purest and best days; it was ever (as in faint imitation of her Lord) a system of reserve, in which the blessings of the Kingdom were laid up, as a treasure hid in a field. And such is still the system of the Church throughout all her ways; God dwelleth in secret, and by faith only can be discerned. Faith is the key to His secret treasures. All that is directed to the eye of God will in some measure partake of this reserve. In opposition to which, all the ways of the world, of human expediency, all systems and practices that look to man, will be marked by an absence of this reserve. As far as we look to God we shall have this; as far as we look to man we shall have it not; and as far as thoughts of man are allowed to enter into the sanctuary and worship of God, our conduct will be marked by an absence of this reserve. The world knows not God, and cannot know Him; so far, therefore, as we know Him, so far also, the world also will not know us, and will not understand our ways, and our words. So that from the very nature of the case, this reserve becomes necessary and unavoidable. If we make those secrets

of God known to it, we shall injure ourselves, by bringing the gaze of the world into the secrets of God, and His holy place; and injure others also, for those things which they cannot understand, they will not reverence. If we wish to do good to the world we must not look to it, but unto God; our strength must be in secret where God is; the bad instruments of the world (such as the daily periodical) must not be ours; the platform is not our strength, nay, even the pulpit itself is not our chief strength, in these we must yield to others if they wish it: but our chief strength must be the Altar; it must be in Sacraments and prayers, and a good life to give efficacy to them; and in secret alms to the poor to buy their prayers, which have great power with God. Our strength must be in secret where God is. If others have recourse to thoughtless controversial disputations, we must leave such to them, and endeavour, ourselves, to learn the truth, and our obedience shall be their light. Remembering always, that this reserve of Holy Scripture, in which every thing that is good must be now, more or less, concealed, is ever calculated to lead on our thoughts by a necessary connexion to that great manifestation, when there is "nothing secret that shall not be manifest;" neither any thing hid that shall not be known and come abroad, when He who now "seeth in secret, shall reward openly" those that wait for Him.

NOTES.

IF the subject of this Treatise is not distinctly brought forward by the older Divines of our Church, the reason obviously is because the evils it is intended to controvert have been more peculiarly developed in the present age. But the principle is often allowed incidentally; and the following instances may serve to express, in the words of others, what has been the writer's meaning. The first passage from Dr. Isaac Barrow had not been seen by the writer, till after the publication of Tract No. 80; but expresses very much the view he has taken respecting our LORD's conduct and that of the Apostles. Sermon LXIII. The Doctrine of Universal Redemption, vol. iii. p. 403. Oxford Edition, 1818.

“ That God doth commonly observe this method (plainly suitable to divine justice, wisdom, and goodness) to dispense the revelation of His truth, according to men's disposition to receive it, and aptness to make a fruitful and worthy use of it, *to bring forth fruits worthy of repentance*, as St. John Baptist spake; and to withhold it from those who are indisposed to admit it, or unfit to profit by it; we may from divers express passages and notable instances (beside many probable intimations) of Scripture learn. We may on the one hand observe, that those whom our Saviour did choose to call, were persons disposed easily upon His call to comply; to forsake their fathers and their nets; to leave their receipts of custom; to relinquish all, (relations, occupations, estates,) and to follow Him; faithful Israelites, without guile, like Nathaniel, (that is, as is probably conjectured, St. Bartholomew;) men honestly devout, and charitable, like Zaccheus; that He chose to converse with publicans and sinners, men apt to be convinced of their errors, and touched with the sense of their sins; apt to see their need of mercy and grace, and therefore ready to entertain the overtures of them; that He blesses God for revealing His mysteries to babes, (to innocent and well-meaning, unprejudiced and uncorrupted persons) such as if men were not, they could in no wise enter into the Kingdom of Heaven, or become Christians; those *poor in spirit*, of whom is the Kingdom of Heaven; those *foolish things* which God chooses as most fit objects of His mercy and grace; that He enjoined His disciples, in their travels for the pro-

Matt. iii. 8.

1 Cor. xii. 7.

Matt. iv. 18.

John i. 24. 37.

Matt. xix. 27.

John i. 47.

Luke xix. 8. 9.

Matt. xxi. 31.

Luke v. 31.

pagation of the Gospel, to inquire concerning the worthiness or fitness of persons, and accordingly to make more close applications to them: *Into what city or village ye enter, inquire who therein is worthy;*

Matt. x. 11.

and entering in abide there. Of this proceeding we have a notable instance in Cornelius, who, for his honest piety (correspondent to the proportion of knowledge vouchsafed him), was so acceptable to God, that in regard thereto he obtained from Him the revelation of truth in a peculiar and extraordinary manner. And St. Paul was another most remarkable example thereof; who for the like reason was

so wonderfully called, as himself intimates, describing himself to have been *ζηλωτής Θεοῦ, zealously affected toward God, according to the righteousness in the law, blameless*; one that had continually behaved himself with all good conscience toward God; who, even in the persecution of God's truth, did proceed with an honest meaning, and according to his conscience, for which cause he saith, that God had mercy on him; foreseeing how willingly he would embrace the truth, and how earnestly

Acts xxii. 3.

— xxiii. 1.

πεπολιτευμαι.

Phil. iii. 6.

Acts xxvi. 9.

Gal. i. 14.

promote it. We may also observe how, in the Acts of the Apostles, the Holy Spirit commonly directed the Apostles to such places, where a competent number of people were well disposed to receive the truth; who were *εὐθεροὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, well disposed to the Kingdom of Heaven*, and consequently by God's foresight (*τεταγμένοι εἰς ζωὴν αἰώνιον*) ordained to have the word of eternal life (the *τὸ σωτήριον Θεοῦ*, as it is in a parallel place called) discovered to them; such people as the Bereans, men ingenuous and tractable; who consequently entertained the word *μετὰ πάσης προθυμίας*, with all promptitude and alacrity. To such persons God sometimes by extraordinary revelation directed the Apostles to preach; as to the Corinthians, in respect to whom the Lord spake to St. Paul in a vision, saying, *Fear not, but speak, and be not silent; for I am with thee, because πολλοὶ σὺ μοι λαός, there is for me much people in this city*;

Acts xvi.

1 Tim. i. 3.

Luke ix. 62.

Acts xiii. 48.

— xvi. 11.

— xxviii. 28.

*much people whom I see disposed to comply with my truth. So in behalf of the Macedonians, ἀνὴρ τις Μακεδόν, a certain man of Macedonia, was in a vision seen to St. Paul, exhorting him and saying, Πάσσε into Macedonia, ἔλθ' ἡμεῖς. Thus, on that hand, doth God take special care that His Truth be manifested to such as are fitly qualified to embrace it, and use it well. Thus is God ready to make good that answer of Pothinus (Bishop of Lyons, and immediate successor to St. Irenæus) to the prefect, who asking him *Who was the Christian? God?* was answered, *Ἐάν τις δέξοι, γινώσκει, If thou be worthy, thou shalt know*; thus, as the wise man divinely saith, *θεὸς δὲ δίδωκε σοφίαν, εἰς τοὺς αὐτῆς περιερχεται ζητοῦντα, seeking such as are worthy of her; sheweth herself favourable unto them in their ways, and meeteth them in every thought.**

Acts xviii. 9, 10.

Acts xvi. 9.

Euseb. v. 1.

Wisd. vi. 16.

And on the other hand, that God withholdeth the special discoveries of His

Truth, upon account of men's indispositions and demerits, may likewise very plainly appear. We may suppose our Lord to have observed Himself, what He

Matt. vii. 6.

ordered to His disciples: not to give that which is holy to dogs, nor to cast their pearls before swine, (not to expose the holy and precious truth to very low and sense people, who would snarl at it, and trample upon it.) we may allow God, in His dispensation of His truth and grace,

ἐκέρχεται,

Matt. x. 11.

to do what He bids the Apostles to do: before he enters into any house, or applies himself to any person, to examine whether the house or person be worthy, that is, willing to receive him, and apt to treat him well; if not, to decline them. Our

Matt. xiii. 57, 58.

Lord, we see, did leave even His own country, seeing men there were not disposed to use Him with due honour and regard; seeing they were possessed with vain prejudices, apt to obstruct the efficacy of His divine instructions and miraculous performances so that He was not likely (according to the ordinary way of divine providence) to produce any considerable effect towards their conversion. He could not, it is said, do many miracles there, because of their unbelief: He could not, that is, according to the most just and wise rules He did observe, He would not do them, because He perceived the doing them would not conduce to any good purpose; that they were not apt to look upon those works as the effects of divine power and goodness, performed for their benefit (for inducing them to faith and repentance); but rather that the doing them would expose God's mercy to contempt or reproach, at least to neglect or disregard.

1 Cor. ii. 14.

Matt. xxi. 31.

Hence our Saviour declined conversing with persons indisposed to (those ψυχικοί, who cannot δεχισθαι τὰ τοῦ Πνεύματος) receive benefit by His instruction and example, to grow wiser or better by His conversation: as the Pharisees and Scribes; men prepossessed with corrupt opinions and vicious affections, obstructive to the belief of His doctrine and observance of His laws; and worldly persons; proud and self-conceited,

Röm. viii. 7.

James iv. 4.

1 John. ii. 15.

crafty and deceitful, covetous, ambitious, and worldly men, incorrigibly tainted with that ἐχθρὰ τῆς καρδίας, carnal wisdom and affection, which is enmity to God: so that it is not subject to the law of God, nor can be; inextricably engaged in the friendship of the world, which is enmity to God; to such men the Gospel

1 Cor. i. 23.

would certainly be a scandal or a folly: they would never be able to relish or digest the doctrine of purity, self-denial, patience, and the like doctrines opposite to carnal sense and conceit which it teacheth. From such wise and prudent men (conceited of

Matt. xi. 25.

1 Cor. i. 28.

James ii. 5.

their little wisdoms, and doting upon their own schemes) God did conceal those heavenly mysteries, which they would have despised and derided: those many wise according to the flesh, many powerful, many noble, God did not choose to call into His Church. Accordingly we may observe in the history of the Apostles, that God's Spirit did prohibit the Apostles passing through some places, it discerning how unsuccessful (at those seasons, in those circumstances, according to those dispositions of men),

their preaching would be: *Passing through Phrygia and Galatia, being hindered by the Spirit, to speak the Word in Asia; coming to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not.* Moreover there is plainly the like reason, why God should withhold His saving truth from some people, as why He should withdraw it from others, when it is abused or proves fruitless: but of such withdrawing we have many plain instances, attended with the declaration of the reasons of them. Our Lord prophesied thus concerning the Jews: *I say unto you, that the Kingdom of God shall be taken from you, and shall be given to a nation doing the fruits thereof;* they, when our Saviour would have gathered them under His wings, wilfully refusing. Our Lord charged His disciples, when by any they were repulsed or neglected in their preaching, to leave those persons and places, *shaking off the dust from their feet*, in token of an utter (*εἰς μακρότιον ἐπ' αὐτοὺς*) detestation and desertion of them: and accordingly we see them practising in their acts; when they perceived men perversely contradictory, or desperately senseless and stupid, so that they clamoured against the Gospel, and thrust it from them, they abstained from farther dealing with them, turning their endeavours elsewhere, toward persons of a more docile and ingenuous temper; thence more susceptible of faith and repentance. To you, say Paul and Barnabas to the contradicting and reproachful Jews, *it was necessary that the Word of God should first have been spoken; but seeing you put it from you, (or thrust it away from you, ἀπωθεῖσθε αὐτὸν) and judge yourselves unworthy of everlasting life, we turn to the Gentiles.* So when the Church of Ephesus was grown cold in charity, and deficient in good works, God threatens to remove her candlestick; or to withdraw from her that light of truth, which shone with so little beneficial influence. It seems evident that God, for the like reasons, may withhold the discovery of His truth, or forbear to interpose His providence, so as to transmit light thither, where men's deeds are so evil, that they will love darkness rather than light; where their eyes are so dim and weak, that the light will but offend, and by the having it hurt them; where they, by the having it declared to them, will only incur further mischief and misery; it would prove to them but *ὀσμὴ θανάτου, a deadly scent*, as the most comfortable perfumes are offensive sometimes, and noxious to distempered bodies. Wherefore, as where the light doth shine most clearly, it is men's voluntary pravity, that by it many are not effectually brought to salvation; so it is men's voluntary depraving and corrupting themselves, (misusing their natural light, choking the seeds of natural ingenuity, thwarting God's secret whispers and motions, complying with the suggestions of the wicked one,) so as to be rendered unmeet for the susception of God's heavenly truth and grace, which hinders God (who proceedeth ordinarily with men in sweet and reasonable methods, not

Acts xvi. 6.

Matt. xxi. 43.

Matt. x. 14.

Luke ix. 5.

Acts xiii. 51.

— xviii. 6.

Acts xiii. 46.

— xxviii. 26.

Rev. ii. 5.

καὶ γὰρ τὰς ὕς
(φασὶ) τὸ μέρον
πνίγει. Chrys.

John iii. 19.

2 Cor. ii. 16.

- in way of impetuous violence and coercion) from dispensing them. We may say of such, in the words of the Prophets, *They have chosen their own ways, and their soul delighteth in their abominations. Their iniquities have turned away these things, and your vine have withholden good things from you.* Τῷ ἑαυτοῦ ἀγαθότητι πᾶσιν ὁ Κύριος ἐγγίζει μακρύνομεν δὲ ἑαυτοὺς ἡμεῖς διὰ τῆς ἀμαρτίας. *God doth by His goodness approach to all, but we set ourselves at distance by sin,* saith St. Basil; and ἔστω αὐτοπροαίρετος πονηρία, καὶ καὶ ἀποχή τῆς χάριτος, where there is self-chosen or affected wickedness, there is a withholding of grace, says another Father (apud Cyrill. Hier.) The Gospel, if it be hidden, it is, as St. Paul says, hidden ἐν τοῖς ἀπολλυμένοις, in viris perditis, among lost men (that is, men desperately gone in wickedness, incorrigible, unreclaimable people), in whom the God of this world (that is, as St. Chrysostom expounds it, not the devil, but the good God Himself) hath blinded the minds of them which believe not, so that the light of the glorious Gospel hath not shined to them: (πῶς οὖν ἐτύφλωσεν; how, then, did God blind them? saith St. Chrysostom), οὐκ ἐνεργήσας εἰς τοῦτο, ἔπαγε; not by any efficacy of His upon them toward that; fie on that; ἀλλ' ἀφείκε καὶ συγχωρήσας, but by permission and concession; for so the Scripture is wont to speak, ἐπειδὴν γὰρ αὐτοὶ ἠπίστησαν πρῶτοι, καὶ ἀναξίους ἑαυτοὺς κατασκευάσαν τοῦ ἰδεῖν τὰ μυστήρια, καὶ αὐτοὺς λοιπὸν ἔλαυνεν· ἀλλὰ τί ἰδοὶ ποιῆσαι; πρὸς βίαν ἔλκειν, καὶ ἐκαλύπτειν μὴ βουλομένοις ἰδεῖν; ἀλλὰ μᾶλλον ἂν καταφρόνησαν, καὶ οὐκ ἂν εἶδον. Seeing, saith he, they disbelieved first, and constituted themselves unworthy to see the mysteries, even God at last let them alone; for what should He have done? Should He have drawn them violently, and discovered it to them, being unwilling to see? They would then have more despised it, and not have seen it. God is ever willing and ready to dispense His mercies and favours; but He is not wont to do it extraordinarily (or beside the course of His ordinary provision); but in a proper and fit season, in that καιρὸς ἐπαρόδοτος, acceptable time and day of salvation, when He seeth men capable of receiving them; which season commonly dependeth upon man's will and choice, or the results of them. Καθόλου γὰρ ὁ Θεὸς εἶδεν τοὺς τε ἀξίους τῶν ἀγαθῶν καὶ μὴ· ὅθεν τὰ προηγουμένα ἐκδοτοὺς εἶδεν· Σωτὴρ γὰρ ἵσταν οὐκ ἰτὼν μόν, τῶν δ' οὐ πρὸς δὴ ὅσον ἐπερησιότατος ἑκαστος εἶχεν, τὴν ἑαυτοῦ ἀξιοσύνην ἐνεργήσαν· *for* (saith Clemens Alex. in his *Tch. of the Stromata*; where he clearly and fully affirms our present doctrine) *our Lord is not the Saviour of some and not of others; but according as men are fully improved, He such and such His beneficence to all.* St. Augustine himself somewhere speaketh so. Quæst. LXXXIII. less; or rather more: *Provisit illiquid in provisionem, sicut* Quæst. 68. Tom. he, quo, quamvis modum illi iustitias, signi ostenditur. *Justi-* VI. Part 1.

Venit de occultationibus: et idem prestedit in illis peccatoribus quo digni sint obtusione. But
&c. Ibid. "3. If all these considerations 'do not thoroughly satisfy

us concerning the reason of God's proceedings in this case, we may consider that God's providence is inscrutable and impenetrable to us: that, according to the Psalmist, as *God's mercy is in the heavens, and His faithfulness reacheth to the clouds*; so *His righteousness is like the great mountains* (too high for our reason to climb), and *His judgments, πολλή βύσσος*, a great abyss, too deep for our feeble understanding to fathom; that His ways are more subtle and spiritual, than to be traced by our dim and gross sight."

A train of thought very similar to that which has been expressed in this Treatise, will be found in the following observations of Pascal:—

"The purpose of God to conceal Himself from some, and to reveal Himself to others."

"It was the purpose of God to redeem mankind, and to extend salvation to those who will seek it. But men render themselves so unworthy of it, that He is equitable in refusing to some, because of the hardness of their hearts, that which He bestows on others, by a mercy to which they have no claim. Had He chosen to overcome the obstinacy of the most hardened, He could have done so by revealing Himself to them so distinctly, that they could no longer doubt the truth of His existence. And He will so appear at the last day, with such an awful storm, and such a destruction of the frame of nature, that the most blind must see Him.

"He did not, however, choose thus to appear at the advent of grace, because as so many men rendered themselves unworthy of His clemency, He determined that they should remain strangers to the blessing which they did not desire. It would not then have been just to appear in a mode manifestly divine, and such as absolutely to convince all men; nor would it have been just, on the other hand, to come in a mode so hidden, that He could not have been recognized by those who sought Him in sincerity. It was His will to make Himself perfectly cognizable to all such; and hence, willing to be revealed to those who seek Him with their whole heart, and hidden from those who as cordially fly from Him, He has so regulated the means of knowing Him, as to give indications of Himself, which are plain to those who seek Him, and shrouded to those who seek Him not.

"2. There is light enough for those whose main wish is to see; and darkness enough to confound those of an opposite disposition. There is brightness enough to enlighten the elect; and sufficient obscurity to keep them humble. There is mystery enough to blind the reprobate; but light enough to condemn them, and to make them inexcusable.

"If this world subsisted only to teach men the existence of God, His divinity

would have shined forth in every part of it, with resistless splendour. But since the world only exists by Jesus Christ, and for Him, and to teach men their fall and their redemption, the whole abounds with proofs of these two truths. The appearance of things indicates neither the total abandonment, nor the plenary presence of the Divinity, but the presence of a God *that hideth Himself*. Every thing wears this character.

" If God had never appeared at all, such a total concealment might have been ambiguous, and might have been referred equally to the non-existence of Deity, as to the unworthiness of men to know Him. But His occasional manifestations remove the ambiguity. If He has appeared once, then He is always; and we are shut up to the conclusion, that there is a God, and that men are unworthy of His manifested presence.

" 3. The purpose of God was more to rectify the will than the understanding of man. Now, an unclouded brightness would have satisfied the understanding, and left the will unreformed. Had there been no obscurity, man would not have been sensible of his corruption. Had there been no light, man would have despaired of a remedy. It is then, not only equitable, but profitable for us, that God should be partly hidden, and partly revealed; since it is equally dangerous for man to know God, without the consciousness of his misery; or to know his misery, without knowing his God.

" 4. All things around man teach him his real state; but he should read them rightly; for it is not true, either that God is wholly revealed, or wholly hidden. But both these assertions are true together, that He hides Himself from those who tempt Him, and that He discovers Himself to those who seek Him. Because men are, at the same time, unworthy of God, and yet capable of receiving Him; unworthy, in consequence of their corruption; capable, by their original nature.

" 5. Every thing on earth proclaims the misery of man, or the mercy of God; the powerlessness of man without God, or his might when God is with him. The whole universe teaches man, either that he is corrupt, or that he is redeemed. All things teach him his greatness or his misery. In the heathen he sees the withdrawal of God: in the Jews, His presence and protection.

" 6. All things work together for good to the elect, even the obscurities of Scripture; for they reverence them on account of those portions which are manifestly divine. All things are evil to the reprobate, even the plainest truths of Scripture, because they blaspheme them on account of those obscurities, which they cannot comprehend.

" 7. If Jesus Christ had only come to sanctify and save, the whole of Scripture, and all other things, would have tended to that object; and it would have been easy indeed to convince the infidel. But since, as Isaiah says, chap. viii. 14, He became both as a *sanctuary* (for salvation) and a *rock of offence*, we cannot expect to overcome the obstinacy of infidelity. But this does not militate against us, since we ourselves affirm that God's dealings with us were not meant to carry conviction to those stubborn, self-satisfied spirits, who do not sincerely seek for truth.

"Jesus is come, that those who see not, may see; and that those who see may become blind. He came to heal the diseased, and to let the whole perish; to call sinners to repentance and justification, and to leave the righteous, those who think themselves righteous, in their sins: to fill the hungry with good things, and to send the rich empty away."

"What say the prophets of Jesus Christ? That He should be manifestly God? No; but that He is the true God veiled; that He shall be unrecognized; that men shall not think that this is He; that He shall be a stone of stumbling, on which many shall fall."

"It is that Messiah might be known by the good, and unknown by the wicked, that He is foretold as He is. If the mode of His coming had been fully unfolded, there would have been no obscurity even to the wicked. If the period had been foretold obscurely, there would have been darkness on the minds of the good; for their moral state would not convey to them the idea of Hebrew notation; for instance, that a כב should signify 600 years. The time, therefore, was foretold plainly; the mode mystically."

"Thus the wicked, erroneously supposing that the blessings promised were temporal, were misled, although the time was so distinctly foretold; while the righteous avoided the error, because the comprehension of such blessings is with the heart, which always calls that good, that it really loves. But the knowledge of the time was not a matter for the comprehension of the heart; and thus the clear pointing out of the time, together with an obscure description of the blessing, could only mislead the wicked."

"8. Why was it necessary, with respect to Messiah, that it should be stated of Him, that in Him the sceptre was to remain perpetually in Judah; and yet at His coming, the sceptre should be taken from Judah? As a provision, *That seeing, they might not see; and that hearing, they might not understand*, nothing could be more effectual. Instead of lamenting that God is hidden, we should thank Him that He has been so far revealed; we should thank Him that He has not revealed Himself to the prudent and proud of this world, who were unworthy to know a holy God."

"9. The genealogy of Jesus Christ, in the Old Testament, is blended with so many others apparently useless, as to be scarcely discernible. If Moses had only registered the ancestry of Jesus Christ, the fact would have been too plainly exhibited. But even to an accurate observer, it may be distinctly traced through Tamar, Ruth, Bathsheba, &c. Even the apparently weak points in the chain of evidence, have a peculiar force to a well-constituted mind. Witness the two genealogies by Matthew and Luke, which prove that there was not been collusion."

"10. Let them not reproach us any longer with the want of clearness in our evidences. We own the fact as part of our system. But let them recognize the truth of our religion, even in its obscurities, in the little light that we have; and in the indifference respecting the discovery of it, which is so generally manifested. Had there been but one religion, God would have been too manifest. The case were the same, if our religion only had its martyrs."

"Jesus Christ so far left the wicked to their wilful blindness, in that He did not say he was not of Nazareth, nor that He was not the son of Joseph. As Jesus Christ dwelt unrecognized among men, so the truth dwells undistinguished among the crowd of vulgar opinions.

"If the mercy of God is so great, that it makes us wise unto salvation, even while He hideth Himself, what illumination may we not expect when He is fully revealed?

"We can know nothing of the work of God, if we do not admit as a first principle, that He blinds some, while He enlightens others."

The advice which has been suggested in this Treatise is the same as that which was given by Mr. Mede, as we find mentioned in the following extract from a memoir prefixed to his works; being an "Appendix to the Author's Life," by one who was intimately acquainted with Mr. Mede.

"Of his Advice to young Students in Divinity."

"To those who intended *Curam Animarum*, he would give, among many other, these Three Counsels. 1. That they familiarly acquaint themselves with, and constantly make use of that *Golden Observation* of *Is. Casaubon*, viz. *Universam Doctrinam Christianam Veteres distinguebant in rã ðεδοτα, id est, ea quę enunciarı apud omnes poterant, &c., rã απόρρητα, arcana temere non vulganda.* It is in his *Exercit. XVI. ad Annot. Eccles.*; which whole Exercitation he would commend to their often reading, and indeed the whole book.

"And here he would sadly complain, to the same effect, and almost in the same words with the admired Lord *Verulam*: 'It is a point of great inconvenience and peril, to entitle the people to hear controversies and all kinds of doctrine. They say no part of the counsel of God is to be suppressed, nor the people defrauded; so as the difference which the Apostle maketh between *milk* and *strong meat* is confounded; and his precept, That the *weak* be not admitted unto *questions and controversies*, taketh no place.'

"Upon neglect of which sage counsel, we have lately seen those dismal and tragical consequences, which Mr. *Mede* did indeed prophetically preseege would be thereupon; and for the present he gave some instances (but not without indignation) of them who, under pretence of revealing the whole truth to the people, would make choice of strange texts, in *Lectures* and elsewhere, and out of them vent such stuff as no modest ear could endure to hear."

On the subject of religious conversation nothing is intended, but what may be found expressed in spirit and intention at least, in the writings of *Bishop Wilson*. His wishes on that subject, and the rules which he set himself, may be found in the following passage from his private prayers.—V. *Sacra Privata* especially. Thursday Medit.

"Religious Discourse in ordinary Conversation."

"Give me a lively sense of the value of religion, and make it the delight of my heart; that I may speak of it with great judgment, seriousness, and affection, and at all seasonable times."

"May that good Spirit, which appeared in the likeness of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give a power to persuade; that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great Master. Amen."

"Set a guard, O Lord, upon my mouth, and keep the door of my lips."

"The mouth of the righteous seeketh wisdom, and his tongue talketh of judgment."

"It is strange that that which is every body's greatest concern, should be nobody's discourse."

"The want of religious discourse in common conversation is one of the chief causes of the decay of Christian piety."

"Hearts truly touched with the love of God, will communicate their light and heat to others in their ordinary conversation; will speak honourably of God, of His perfections, His justice, goodness, wisdom, and power,—the excellency of His laws,—the pleasantness of His service,—the instances of His love,—the rewards He has promised to His friends, and the punishments He has prepared for His enemies."

"And by doing so we shall recommend God and religion to those we converse with; win over subjects to Him, &c., and add to our own happiness."

"Col. iv. 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

"One mild, prudent, and edifying conversation, has often gained more souls than many sermons."

He gives the following

"Rules."

"Never talk of religion, but when you think seriously of it. Not to betray the want of it by one's discourse of it, which should be *decent, grave, sober, prudent*. That our discourse of religion be practical, rather than notional, or disputing; that it be devout, edifying after an hearty and affectionate manner."

"That it may be seasonable; that is, when men are like to be the better for it.—Not in promiscuous company; not mixed with sports, hurry, business, nor with drink. Nor to cast pearls before swine."

"That we join a good life to our religious discourses; and never to contradict our tongue by our deeds."

"Luke xiv. 30. As He sat at meat, He took bread, and blessed it, and brake, and gave to them, and their eyes were opened."

"We may know religious persons, not only in the exercise of religious actions,

but even in the most common actions of life, which they convert into holy actions, by the manner of doing them, the holiness of their disposition, by prayer, &c."

"We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety."

"It is an extraordinary talent to be able to improve conversation to the advantage of religion, by taking some fit occasion to say something that is edifying and beneficial."

"The great subject of a Christian's discourse should be, about the true way of attaining the grace of God, through the blood of Christ, and by the assistance of the Holy Spirit. But then they must say no more than what they are sure of, lest they should lead men into error; for the Lord will not hold him guiltless, that taketh His name in vain, and speaketh not the truth as it is in Jesus."

"Let us take all opportunities of communicating our belief of Christ to others, both to bear witness and confess Him before men, and to increase our own faith and reward."

On the subject of administering the consolations of religion, Bishop Wilson has the following remarks in his "Maxims of Piety."

"Comforts and Fears."

"Religion brings the greatest comforts along with it; but then it should be remembered, that such comforts belong to true Christians only. We should be very careful not to administer them to such as have no right to them. They that want to be awakened are by far more than they that want comfort. To teach people to make the best use of their affliction; to teach people how to die well, to exhort sinners to a sincere repentance; to let men know plainly when they are, and when they are not in a state of salvation. This is the true, and only safe way of administering comfort.

"Spiritual comforts are great blessings; but, unless attended with obedience, self-denial, humility, and other works of faith and labours of love, &c. may be delusions of Satan."

In the same practical Maxims he speaks of religious knowledge, of itself, as a cause for apprehension.

"Knowledge."

"The knowledge of which we make no use will only serve to condemn us. Such knowledge is to be dreaded."

"When one considers how many, very often the Jews perverted, mistake the words of Christ, one cannot but set this for a certain truth,—that none but good, sincere men are capable of understanding the Gospel."

"Knowledge, without practice, will only serve to increase our condemnation."

"How much is knowledge to be dreaded, when our works are not answerable!"

"*Knowledge*, when not accompanied with humility, serves generally no other end, but to increase our sin."

The gradual mode in which the Almighty is pleased to inculcate knowledge, of which the fathers speak so much, is expressed in the following passage from the "*Divine Considerations of Valdeaso*," as translated by Mr. Nicholas Ferrar, although apparently with no sort of reference to the fathers.

"I understand that as if the sun should break forth altogether with all his splendour, it would in such sort blind the eyes of the traveller, that he would not be able to make any more use of them than if it were night: even so, in like manner, if the Spirit of God should at once give unto a person all that knowledge which He gives in length of time, it would blind him, and put him in greater inconvenience than at first. And because this is true, I understand that our God, rich in liberality and in mercy, gives unto us His Spirit; and He gives it unto us in such manner, as it may help and not harm us; not according to our appetites, but according to His eternal wisdom, by which, as a good Father, He governeth them who are His sons, remaining incorporated in His only Son, Jesus Christ our Lord."—*Consideration XLVI.* p. 156.

It is very pleasant on any subject of a devotional nature, to be able to refer to the words of Mr. James Bonnel; and it will be seen, by the following remarks which he makes in a letter to a friend, that he had a strong feeling on this subject of religious discourse, and the necessity of this sacred modesty. In a letter, dated St. Peter's Day, 1693, (page 168 of the Edit. 1829.) he says:—

"There is particularly one thing that I have started in discourse, which I intended, when I got leisure, to speak of more at large in writing; and that was, about outward expressions of piety. I confess, as to myself, I have been always reserved in them; such, I ween, as were easily imitable by persons of any sort; as lifting up the hands and eyes, godly words, and expressions of endearment concerning God. Since I have conversed with you, I have spoken more of these things than ever I did before; but I have complied with it only towards you. Now the case, I think, is this; it is our duty, on fit occasions, to declare ourselves publicly for God, and for the cause of His holy religion, when it may be for His glory, and the edification of others; and the engaging and rivetting ourselves in His service, by setting the eyes of the world upon us, and making them witnesses against us, if we swerve or falter from our professions. But ~~then~~ this ought to be done by some solid, essential expressions of true piety, which none, indeed, but those that are truly pious can attain to; such as a gracious countenance, an humble mien, an unaffected modesty, and a cheerful and sincere frankness in declaring that we are the servants of God, and devoted to Him; or speaking words drawn from the soul of piety, which amount to such a declaration as those of the Apostle: 'If any man love not the Lord Jesus, let him be accursed.' But

them, these words must not be borrowed from others, or even from Scripture itself, but originally our own; for any one may speak good sentences by rote. There are some expressions that tend not so much to show a devotedness to God, or resolutions or desires to serve Him, as our nearness to Him. These are carefully to be avoided; for they tend too much to heighten a good opinion of ourselves; are apt to move envy or censure; and may happen in some measure to deprive us of that nearness, by casting a little damp upon our consciences, and causing God to withdraw His favours; such are accounts of transports and elevations that God gives us in His service; and very endearing expressions in mentioning of God; as, my dearest Lord, my sweet Jesus, my loving Father, instead of saying only God; which I have heard some persons use upon too ordinary occasions, when one could not well suppose that they had a present lively sense and feeling at their heart, of what they spoke, answerable to the height of the words; for none can have a sense in their hearts, adequate to such words as these, but it will put them into a transport, which will either express itself in a flood of tears, or in silence, and hinder them from readily going on with other talk. There are other expressions, which are the language of our hearts immediately to God Himself; and it is ill to use ourselves to speak or write these, but when our hearts indeed go along with them, and have intercourse with God. But it is hard to suppose, when we use them too frequently, our hearts can always go along with them: and this gives matter of offence to good people, and is a prejudice to ourselves; for if we use to speak such words as ought to be spoke only to God Himself, without speaking them, indeed, to Him with our hearts, it will certainly indispose our hearts to speak to Him in those words when we would: because we shall get a way of speaking such things by rote, and not be able to discern when, indeed, we speak to God, and when we do not."

The intention of this Tract may perhaps best be shown by some examples of persons who have thought it requisite naturally to observe such reserve in their own conduct, or have noticed it in others. The following striking instances are from Mrs. Schimmelpenninck's "Tour to Alet" and "Memoirs of Port Royal."

M. Lancelot remarks of M. Pavillon, Bishop of Alet:—

"The Bishop possesses the art of directing discourse usefully, without constraint. He never forces the subject, but always gives, even to the most remote, a tincture of his own piety. His conversation appears to me a true model of social intercourse, directed by Christian piety, and spiritual wisdom."

"He equally avoids the errors of those worldlings who always shun religion, and of those unwise religiousists, who, by making it the sole subject of discourse are often led into formality and hypocrisy. Here is no religious phariseism. He never utters a sacred truth, without appearing deeply penetrated with the awful reality."—Vol. I. p. 85. Second Edit. 1816.

"When with those whose religious sentiments permit him freely to unfold, then, indeed, his lips seemed touched with a living seal from the altar."

"I have often seen his features wrapt in astonishment and awe at the apostolic zeal and sanctity with which he declared divine truths, in the name of Him who sent him."

"His wisdom, information, and good sense, render his conversation instructive on all subjects. Yet it is evident this is the one on which his heart dilates, and that this is the point in which all his other studies centre. Though not always conversing on religion, it is at all times apparent, that it is the medium through which he views every other thing; and I think his deep piety is almost as perceptible in the spirituality with which he speaks of temporal things, as in the wisdom which he displays in spiritual ones. Every subject on which he discourses, I might almost say every sentence which he utters, receives a tincture from his piety. The Spirit dwelling in the heart, as on an altar, sanctifies in some sort, whatever gift has been upon it, and imparts to it a sacred character. His piety so modifies his learning, that the most religious might edify; and his learning so adorns his piety, that the most sceptical might be convinced."

"Contrary to the manner of some, he seldom speaks of religion to determined infidels. But, where it is possible, he rather joins in their subject of discourse, only speaking in a Christian spirit. 'The unbelief of the head,' he says, 'is mostly founded in the enmity of the heart;' he therefore thinks the persuasion of the affections ought to co-operate with the conviction of the judgment. On this account he thinks it most judicious, to let them feel the excellency of Christianity in its practical effects, before he recommends it as a general principle."

"When he speaks to those who ask his advice, he is very careful to address each one according to his own degree of light. He thinks the work is often ruined by indiscreetly urging persons beyond the step the Divine Spirit is then pointing out to the conscience."

"M. d'Alet has often in his mouth that text, 'Cast not your pearls before swine.' Though far indeed from comparing any individual of his fellow creatures to those animals, yet he often calls the experiences of Christ's love, 'His people's pearls,' and says, 'they should not be lightly cast before those who will not only trample them under foot, but who will endeavour, by turning upon Christians with futile sophisms, to rend their peace and comfort.' He rather advises, 'that the common experiences of men,' such as convictions of sin, repentance, &c., be dwelt on, till the fallow ground is fully broken up and prepared to receive the seed of the kingdom."

"What I have seen at Alet, has convinced me that it is much more common and easy to speak well on religion, than to speak of temporal things at all times in a religious spirit."—*Ibid.* p. 44, &c.

"He attends with the greatest love and patience, all those who open to him their spiritual wants. He, however, wishes to accustom them rather to seek aid of God, than of men. In this respect, he follows the examples of M. de St. Cyr, of St. Austin, and of St. John. He thinks the practice of constantly

unbosoming ourselves to men, creates religious gossiping, and extinguishes vital piety; and accustoms young believers to consider men as more necessary to them than God."—*Ibid.* p. 78.

The following are remarks of M. Lancelot, upon the Abbé de St. Cyran: "We often wished that M. de St. Cyran could have had a person continually with him to note down all his actions, and to pourtray all his holy discourses, his eminent virtues, and even the eloquence of his silence, which has so often spoken to our hearts. God, however, no doubt for wise purposes, has not permitted it. Perhaps, indeed, it might not be a thing so easily done. The most eminent graces, like the deepest rivers, generally pursue a silent course. They possess, in degree, the peace, and immutability of their Divine Author. It is immediately felt in its effects, though it cannot be described in its source. It is that powerful and constant effusion of the Spirit of God which transforms the heart of the new man, and continually abides therein. Which does not dazzle by brilliant and remarkable actions, so much as it imparts a living unction and a Godlike dignity to the most common ones. It produces throughout the whole soul, mind, and heart, a certain simplicity, profound peace, gentle love, and immutable calmness, that charms and elevates the heart of the observer, though he scarcely knows why. He is filled with awful reverence in contemplating the whole, whilst he is yet unable to discover any thing extraordinary in each part. As to its effects, the perfection of saints on earth is, perhaps, more perceptible in what they do not, than in what they actually do."

"So far as it may be said of man in his fallen state, it consists in a perfect silence of all human passions, and a total extinction of every movement of earthly pleasures and desires. The silence of the man of God differs from the tumult of the world, as the still expanse of the ocean differs, and yet exceeds, in sublimity, a roaring summer torrent which lays waste all in its way, and disappears for ever. It consists in that spotless holiness which is best comprehended when we contrast with it our own disorder and impurity. It is a participation on earth of the happiness of the blessed in heaven. It is the beginning of that ineffable union with God, which, though begun on earth, can only be consummated in Heaven. Happy, indeed, are those to whom it has pleased the Lord to exhibit such models of virtue. Yea, rather more blessed are those, that hearing, keep their sayings!"—*Ibid.* p. 236, &c.

The deep feelings of awe expressed in the following passage, will doubtless be seen to have no very indirect bearing on the subject.

"An observation frequently made by M. Arnauld, might peculiarly be applied to the M. Angelique. He used often to say, 'that the death-bed of young converts is generally most bright: because their newly acquired sense of the mercy of God, in some sort dazzles their eyes from steadily beholding His holiness;' and he mostly added, 'the experienced Christian has too solid a view of the mercy of God, in Christ, not to rejoice; but he has too exalted views of the holiness of God, not to rejoice with trembling.'

"In the beginning of her illness, the awful part of the prospect seemed

chiefly present with the venerable mother. Death was always before her. She spoke of nothing else, and thought of nothing else, so that she might almost have said with the Apostle, 'I die daily.' She was so penetrated with a sense of the infinite holiness of God, and of her own unworthiness, that she could not think without awe of the moment when her soul should appear in His presence."

"Believe me, my dear children," said she to her nuns, "no one knows how unspeakably awful is death! nor can any person, yet afar off, form the least conception of what it is to stand on the brink of eternity. As for myself, I have had a serious sense of death before my eyes from my early years, and for, above the last fifty years, I may say, it has continually been in my thoughts. But now that I stand at the very threshold, I find all my most serious thoughts and meditations as less than nothing, compared with the unspeakable awfulness of the reality of what I feel it to be at this hour. The anticipation of such a change as it now seems to me, would alone detach from every human pleasure and make every pain sit light. As the soul stands between time and eternity, ready to ascend to God, the earth itself sinks and dwindles into a mere speck, though she can more clearly discern the path she has passed through! How is it possible for a Christian to have any other pain or pleasure, or object of occupation during all his life, than preparing himself for this awful hour."—*Ibid.* Vol. II. p. 255, &c

The following extract from a private journal, may serve to shew that a person who takes diligent and strict care of himself, may be naturally led to observe some rule of reserve in discoursing on subjects of religion, as a matter of practical wisdom and prudence. And it may be noticed that the person who makes these observations, was not only very remarkable for this reserve, as being a person of deep thought and strong affection, as has been noticed in the preface to the second part of his 'Remains,' but that he more than once calls himself to account, as will appear from this and other parts of his Journal, for speaking of what he calls *οιῦντα*. "Thus," he says, "by a sort of fatality talked *οιῦντα*, which had the usual effect of unsettling my feelings." In the next page, "I talked with S. about Milton, I think bordering on *οιῦντα*."—*Froude's Remains*, Vol. I. p. 37.

But the following passage speaks of the subject rather with reference to practical good sense in conversation than to offending against religious delicacy.

"An uncomfortable absurdity keeps hold of me, that my own opinions become false, when I allow contrary ones to be sported in my presence with impunity. Also it suggests itself to me that a wise thought is wasted when it is kept to myself: against which, as 'it is my most bothering temptation, I will set down some arguments to be called to mind in the time of trouble.' In this day's lesson (Prov. xii. 22.) there is, 'a prudent man conceals his knowledge.'

Not allowing oneself to talk of an opinion, is one of the surest helps to acting upon it, as it ~~will~~ find some vent. Communicating it, is like opening the valve of a steam boiler. Besides, if other people assent to it in theory, while they contradict it in their way of life, it gives us a fresh difficulty to encounter in annexing to it its real force: seeing people take up with blank words, 'Salt that hath lost its savour,' is excessively infectious. But, supposing they do not assist, this can only serve to confuse and stagger us, and leave us dissatisfied with them and ourselves; I do not mean our attainments, for of them we cannot think too little, but of our views, of which we ought never to permit ourselves to doubt. The sensible plan would be never to maintain an opinion contrary to the practice of others, unless we think we have sufficient weight with men to make them alter their likes and dislikes. But I am tired of making resolutions to be broken."—*Ibid.* p. 32.

A living writer has felt so strongly on the importance of this sacred modesty, that he has made it the subject of an entire poem: although, perhaps few have been aware how much he meant by it, or the full force of the sentiments of that hymn. It is too well known to render it allowable to quote the whole of it: but a consideration of it will add great weight to this Treatise; we allude to the "Fourth Sunday in Lent," in the Christian Year.

The advice which the author has wished to offer to young men on the subject of Church principles, he has heard expressed in a sermon, from which he has obtained leave to transcribe an extract, which will serve to explain his meaning better than he could himself.

"To embrace in their fulness the holy doctrines which the church has preserved to us, is not matter of names and words; not even of argument or proof. It is not even the holding certain truths, much less the clothing them in awful words. In this way people come to hold shreds and patches of truth, against our blessed Lord's warning, and so putting a piece of new cloth, unwrought, unadapted to themselves, to an old garment; that which is put in to fill it up, taketh from the garment, and the rent is made worse. Thus, they injure themselves in their own faith, and may cause the truth itself to be evil spoken of. Use not high words, which express not what thou feellest, but what thou wouldest wish to feel. Try not to work thyself up to feel what thou feellest not; engage not upon high subjects and thoughts which are out of proportion to thy moral attainments; speak not of them in places ill-suited to them, or to persons unfitted to receive them; or when thyself art not in a fit frame, or more than what thou hast realized, (and this is what was meant by reserve as to religious knowledge,) refrain thyself, and bind thyself to steady pursuit of present duty, remembering that thou art not thy own master, but that of all thou art, hast, dost, thou art to give account before God."

As much has been said in the course of this Tract concerning the doctrine of Christ crucified, as connected with that of Christians bearing the cross, one is

much afraid of seeming to speak controversially on a subject of so awful a nature; it would therefore perhaps be as well, before closing it, to express one's meaning in the following prayer of Bishop Wilson.

"*Luke ix. 23. Jesus said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.*"

"O Jesus, who hast made this the rule and means of our salvation, enable us by Thy Spirit, Thy doctrine, and example, to observe it daily,—to wear our hearts from a love and fondness for this world, its pleasures, profits, and all its idols,—to mortify our corrupt affections, and to correct and amend what is amiss in us;—that we may be meek, and humble, and temperate, and learn to submit our wills to the will and law of God. And grant, O Lord, that we may never lead heathens and unbelievers to have unworthy thoughts of Thee and of Thy religion, by our ungodly lives, while we pretend to be Thy followers."

"*Luke xiii. 24 Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*"

"May we never flatter ourselves, that the way to Heaven and happiness is easy, and that the generality of Christian people are in the way of salvation, when Thou hast declared the contrary. O may Thy Spirit convince us, that our salvation is not to be secured without great watchfulness and care, without labour, pains, and diligence,—and that, on these conditions, Thy goodness will enable us to overcome all the difficulties we can possibly meet with!"

These Tracts are continued in Numbers, and sold at the price of 2d. for each sheet, or 7s. for 50 copies.

LONDON: PRINTED FOR J. G. F. & J. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1840.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

The following Works, all in single volumes, or pamphlets, and recently published, will be found more or less to uphold or elucidate the general doctrines inculcated in these Tracts—

- Bp. Taylor on Repentance, by Hale, *Rivingtons*.
 Bp. Taylor's Golden Grove.—*Parker, Oxford*.
 Vincentii Lirinensis Commonitorium, with translation.—*Parker, Oxford*.
 Pusey on Cathedrals and Clerical Education.—*Roads & Varty*.
 Hook's University Sermons.—*Talboys, Oxford*.
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 Newman's Sermons, 4 vols.—*Rivingtons*.
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Larger Works which may be profitably studied.

- Bishop Bull's Sermons.—*Parker, Oxford*.
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THE GREEK DEVOTIONS OF BISHOP ANDREWS, TRANSLATED AND ARRANGED.

I HAVE SET WATCHMEN UPON THY WALLS, O JERUSALEM;
WHICH SHALL NEVER HOLD THEIR PEACE DAY NOR NIGHT.

ADVERTISEMENT.

THE only deviation in the following Translation from the order of the original text, as we have it, has been in the case of such portions of it as are obviously without or out of place. These have been inserted into the main course of the Prayers, or collected together, or, if repetitions, omitted. No alterations have been made in the text itself, and all transpositions are noted as they occur.

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DAILY PRAYERS.

PREPARATION.

1. *Times of Prayer.*

Always. *Luke* xviii. 1.

Without ceasing. *1 Thes.* v. 17.

At all times. *Eph.* vi. 18.

Samuel among such as call upon His name¹. *Ps.* xcix. 6.

God forbid that I should sin against the Lord in ceasing to pray for you and showing you the good and the right way.
1 Sam. xii. 23.

We will give ourselves continually to prayer and to the ministry of the word. *Acts* vi. 4.

He kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. *Dan.* vi. 10.

In the evening, and morning, and at noon day will I pray, and that instantly, and He shall hear my voice. *Ps.* lv. 18.

Seven times a day do I praise Thee, *Ps.* cxix. 164.

1. In the morning, a great while before day. *Mark* i. 35.

2. In the morning watch. *Ps.* lxiii, 6. [vid. also *Ps.* cxxx. 6.]

3. The third hour of the day. *Acts* ii. 15.

4. About the sixth hour. *Acts* x. 9.

5. The hour of prayer, the ninth. *Acts* iii. 1.

6. The eventide. *Gen.* xxiv. 63.

¹ Transferred from p. 4. of Edition of 1675.

7. By night. *Ps. cxxxiv. 2.*

At midnight. *Ps. cxix. 62.*

2. *Places of Prayer.*

In all places where I record My Name, I will come to thee, and I will bless thee. *Exod. xx. 24.*

Let¹ Thine eyes be open towards this house night and day, even toward the place of which Thou hast said, My Name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make towards this place. *1 Kings viii. 29.*

Thou that hearest the prayer
unto Thee shall all flesh come.

The fierceness of man shall turn to Thy praise,
and the fierceness of them shalt Thou refrain.

As for me, I will come into Thy house
even upon the multitude of Thy mercy,
and in Thy fear will I worship
toward Thy Holy Temple.

Hear the voice of my humble petitions,
when I cry unto Thee ;
when I hold up my hands
towards the mercy seat of Thy Holy Temple.
We wait for Thy loving kindness, O God,
in the midst of Thy Temple.

1. Among the faithful and in the congregation. *Ps. cxi. 1.*
2. Enter into thy closet and, when thou hast shut thy door, pray to thy Father which is in secret. *Matt. vi. 6.*
3. They went up into an upper room. *Acts i. 13.*
4. He went up upon the housetop to pray. *Acts x. 9.*
5. They went up together into the Temple. *Acts iii. 1.*
6. We kneeled down on the shore, and prayed. *Acts xxi. 5.*
7. He went forth over the brook Cedron, where was a garden. *John xviii. 1.*

¹ Transferred from pp. 5, 6, and 9, of Edition 1675.

8. Let them rejoice in their beds. *Ps. cxlix. 5.*
 9. He departed into a desert place and there prayed. *Mark i. 35.*
 10. In every place lifting up holy hands without wrath and doubting. *1 Tim. ii. 8.*

3. Circumstances of Prayer.

- | | | |
|---|-------------------------|--------------------------|
| 1. Kneeling, | <i>humiliation.</i> | |
| He kneeled down and prayed. <i>Luke xxii. 41.</i> | | |
| He went a little further, and fell on His face, and prayed. | | |
| <i>Matt. xxvi. 39.</i> | | |
| My soul is brought low, even unto the dust,
my belly cleaveth unto the ground. | | |
| 2. Sinking the head, | <i>shame.</i> | |
| Drooping the face. [<i>Ezr. ix. 6.</i>] | | |
| 3. Smiting the breast, [<i>Luke xviii. 13.</i>] | <i>indignation.</i> | } <i>2 Cor. vii. 11.</i> |
| 4. Shuddering, [<i>Acts xvi. 29.</i>] | <i>fear.</i> | |
| 5. Groaning, [<i>Isai. lix. 11.</i>] | <i>sorrow.</i> | |
| Clasping of hands. | | |
| 6. Raising of eyes and hands, [<i>Ps. xxv. 15. cxliii. 6.</i>] | <i>vehement desire.</i> | |
| 7. Blows, [<i>Ps. lxxiii. 14.</i>] | <i>revenge.</i> | |

ORDER OF MATIN PRAYER.

Litany. Glory be to Thee, O LORD, glory to Thee.
 Glory to Thee who givest me sleep
 to recruit my weakness,
 and to remit the toils
 of this fretful flesh.

 To this day and all days,
a perfect, holy, peaceful, healthy, sinless course,
 Vouchsafe O LORD.

The Angel of peace, a faithful guide,
 guardian of souls and bodies,
 to encamp around me,
and ever to prompt what is salutary,
 Vouchsafe O LORD.

 Pardon and remission
of all sins and of all offences
 Vouchsafe O LORD.

To our souls what is good and convenient,
 and peace to the world
 Vouchsafe O LORD.

 Repentance and strictness
 for the residue of our life,
and health and peace, to the end,
 Vouchsafe O LORD.

Whatever is true, whatever is honest,
 whatever just, whatever pure,
whatever lovely, whatever of good report,

Order of Matin Prayer.

if there be any virtue, if any praise,
such thoughts, such deeds,
Vouchsafe O LORD.

A Christian close,
without sin, without shame,
and, should it please Thee, without pain,
and a good answer
at the dreadful and fearful judgment-seat
of JESUS CHRIST our LORD,
Vouchsafe O LORD.

Confession. Essence beyond essence, Nature increate,
Framer of the world,
I set Thee, LORD, before my face,
and I lift up my soul unto Thee.
I worship Thee on my knees,
and humble myself under Thy mighty hand.
I stretch forth my hands unto Thee,
my soul gaspeth unto Thee as a thirsty land.
I smite on my breast
and say with the Publican,
God be merciful to me a sinner,
the chief of sinners ;
to the sinner above the Publican,
be merciful as to the Publican.
Father of mercies,
I beseech Thy fatherly affection.
Despise me not
an unclean worm, a dead dog, or putrid corpse,
despise not Thou the work of Thine own hands,
despise not Thine own image
though branded by sin.
LORD, if Thou wilt, Thou canst make me clean,
LORD, only say the word, and I shall be cleansed.
And Thou, my SAVIOUR CHRIST,
CHRIST my SAVIOUR,

Order of Matin Prayer.

SAVIOUR of sinners, of whom I am chief,
 despise me not, despise me not, O LORD,
 despise not the cost of Thy blood,
 who am called by Thy Name ;
 but look on me with those eyes
 with which thou didst look upon
 Magdalen at the feast,
 Peter in the hall,
 the thief on the wood ;—
 that with the thief I may call on Thee humbly,
 Remember me, LORD, in Thy kingdom ;
 that with Peter I may bitterly weep and say,
 O that mine eyes were a fountain of tears
 that I might weep day and night ;
 that with Magdalen I may hear Thee say,
 Thy sins be forgiven thee,
 and with her to love much,
 for many sins yea manifold
 have been forgiven me.
 And Thou, all-holy, good, and Life-giving Spirit,
 despise me not, Thy breath,
 despise not Thine own holy things ;
 but turn Thee again, O LORD, at the last,
 and be gracious unto thy servant.

Commendation.

Blessed art Thou, O LORD,
 our God,
 the God of our Fathers ;
 who turnest the shadow of death into the morning ;
 and lightenest the face of the earth ;
 who separatest darkness from the face of the light
 and banishest night and bringest back the day ;
 who lightenest mine eyes,
 that I sleep not in death ;
 who deliverest me from the terror by night,
 from the pestilence that walketh in darkness ;
 who drivest sleep from mine eyes.

and slumber from mine eyelids ;
who makest the outgoings of the morning and evening
to praise Thee ;
because I laid me down and slept and rose up again,
for the LORD sustained me ;
because I waked and beheld,
and my sleep was sweet unto me.
Blot out as a thick cloud my transgressions,
and as a cloud my sins ;
grant me to be a child of light, a child of the day,
to walk soberly, holily, honestly, as in the day,
vouchsafe to keep me this day without sin.
Thou who upholdest the falling and liftest the fallen,
let me not harden my heart in provocation,
or temptation or deceitfulness of any sin.
Moreover, deliver me to-day
from the snare of the hunter
and from the noisome pestilence ;
from the arrow that flieth by day,
from the sickness that destroyeth in the noon day.
Defend this day against my evil,
against the evil of this day defend Thou me.
Let not my days be spent in vanity
nor my years in sorrow.
One day telleth another,
and one night certifieth another.
O let me hear Thy loving kindness betimes in the morning,
for in Thee is my trust ;
show Thou me the way that I should walk in,
for I lift up my soul unto Thee.
Deliver me, O LORD, for mine enemies,
for I flee unto Thee.
Teach me to do the thing that pleaseth Thee,
for Thou art my God ;
let Thy loving SPIRIT lead me forth
into the land of righteousness.
Quicken me, O LORD, for Thy Name's sake,

and for Thy righteousness' sake
bring my soul out of trouble ;
remove from me foolish imaginations,
inspire those which are good
and pleasing in Thy sight.
Turn away mine eyes
lest they behold vanity ;
let mine eyes look right on,
and let mine eyelids look straight before me.
Hedge up mine ears with thorns
lest they incline to undisciplined words.
Give me early the ear to hear,
and open mine ears to the instruction of Thy oracles.
Set a watch, O LORD, before my mouth,
and keep the door of my lips.
Let my word be seasoned with salt,
that it may minister grace to the hearers.
Let no deed be grief unto me
nor offence of heart.
Let me do some work
for which Thou wilt remember me, LORD, for good,
and spare me according to the greatness of Thy mercy.
Into Thine hands I commend
my spirit, soul, and body,
which Thou hast created, redeemed, regenerated,
O LORD, Thou God of truth ;
and together with me
all mine and all that belongs to me.
Thou hast vouchsafed them to me,
LORD, in Thy goodness.
Guard us from all evil,
guard our souls,
I beseech Thee, O LORD.
Guard us without stumbling,
and place us immaculate
in the presence of Thy glory
in that day.

Guard my going out and my coming in
henceforth and for ever.
Prosper, I pray Thee, Thy servant this day,
and grant him mercy
in the sight of those who meet him.
O God, make speed to save me,
O Lord, make haste to help me.
O turn Thee then unto me,
an' have mercy upon me ;
give Thy strength unto Thy servant,
and help the son of Thine handmaid,
Show some token upon me for good,
that they who hate me may see it and be ashamed,
because Thou, Lord, hast holpen me
and comforted me.

ORDER OF EVENING PRAYER¹.1. *Meditation.*

The day is gone,
and I give Thee thanks, O LORD.

Evening is at hand,
supply it with brightness.

As day has its evening
so also has life ;

the even of life is age,
age has fallen on me,

supply it with brightness.

Cast me not away in the time of age ;
forsake me not when my strength faileth me.

Even to my old age be Thou H^E,
and even to hoar hairs carry me ;

do Thou make, do Thou bear,
do Thou carry and deliver me.

Abide with me, LORD,
for it is toward evening,
and the day is far spent
of this fretful life.

Let Thy strength be made perfect
in my weakness.

Day is fled and gone,
life too is going,
this lifeless life.

Night cometh,
and cometh death,
the deathless death.

Near as is the end of day,
so too the end of life.
We then, also remembering it,
beseech of Thee
for the close of our life,
that Thou wouldest direct it in peace,
Christian, acceptable,
sinless, shameless,
and, if it please Thee, painless,
LORD, O LORD,
gathering us together
under the feet of Thine Elect,
when Thou wilt, and as thou wilt
only without shame and sins.
Remember we the days of darkness,
for they shall be many,
lest we be cast into outer darkness.
Remember we to outstrip the night
doing some good thing.
Near is judgment ;—
a good and acceptable answer
at the dreadful and fearful judgment-seat
of JESUS CHRIST
vouchsafe to us, O LORD.
By night I lift up my hands in the sanctuary,
and praise the LORD.
The LORD hath granted His loving kindness
in the day time ;
and in the night season did I sing of Him,
and made my prayer unto the God of my life.
As long as I live will I magnify Thee on this manner,
and lift up my hands in Thy Name.
Let my prayer be set forth in Thy sight
as the incense,
and let the lifting up of my hands
be an evening sacrifice.

Order of Evening Prayer.

Blessed art Thou, O LORD, our God,
 the God of our fathers,
 who hast created the changes of days and nights,
 who givest songs in the night,
 who hast delivered us from the evil of this day,
 who hast not cut off like a weaver my life,
 nor from day even to night made an end of me.

Confession.

LORD,
 as we add day to day,
 so sin to sin.
 The just falleth seven times a day ;
 and I, an exceeding sinner,
 seventy times seven,
 a wonderful, a horrible thing, O LORD.
 But I turn with groans
 from my evil ways,
 and I return into my heart,
 and with all my heart I turn to Thee,
 O God of penitents and Saviour of sinners ;
 and evening by evening I will return
 in the innermost marrow of my soul ;
 and my soul out of the deep
 crieth unto Thee.
 I have sinned, O LORD, against Thee,
 heavily against Thee ;
 alas, alas, woe is me ! for my misery.
 I repent, O me ! I repent, spare me, O LORD,
 I repent, O me, I repent,
 help Thou my impenitence.
 Be appeased, spare me, O LORD ;
 be appeased, have mercy on me :
 I said, LORD, have mercy upon me,
 heal my soul, for I have sinned against Thee.
 Have mercy upon me, O LORD, after Thy great goodness,
 according to the multitude of Thy mercies
 do away mine offences.

Remit the guilt,
heal the wound,
blot out the stains,
clear away the shame,
destroy the tyranny,
and make me not a public example.
O bring Thou me out of my trouble,
cleanse Thou me from secret faults,
keep back Thy servant also from presumptuous sins.
My wanderings of mind
and idle talking
lay not to my charge.
Remove the dark and muddy flood
of foul and wicked thoughts.
O LORD

I have destroyed myself;
whatever I have done amiss, pardon mercifully.
Deal not with us after our sins,
neither reward us after our iniquities.
Look mercifully upon our infirmities;
and for the glory of Thy All-holy Name,
turn from us all those ills and miseries,
which by our sins, and by us through them,
are most righteously and worthily deserved.

3. *Commendation.* To my weariness, O Lord,
vouchsafe Thou rest,
to my exhaustion,
renew Thou strength.
Lighten mine eyes that I sleep not in death.
Deliver me from the terror by night,
the pestilence that walketh in darkness.
Supply me with healthy sleep,
and to pass through this night without fear.
O keeper of Israel,
who neither slumberest nor sleepest,
guard me this night from all evil,
guard my soul, O LORD.

Visit me with the visitation of Thine own,
reveal to me wisdom in the visions of the night.

If not, for I am not worthy, not worthy,
at least, O loving LORD,

let sleep be to me a breathing time
as from toil, so from sin.

Yea, O LORD,
nor let me in my dreams imagine
what may anger Thee,
what may defile me.

Let not my loins be filled with illusions,
but let my reins chasten me in the night season,
yet without grievous terror.

Preserve me from the black sleep of sin ;
all earthly and evil thoughts
put to sleep within me.

Grant to me light sleep,
rid of all imaginations
fleshly and satanical.

LORD, Thou knowest
how sleepless are mine unseen foes,
and how feeble my wretched flesh,
who madest me ;
shelter me with the wing of Thy pity ;
awaken me at the fitting time,
the time of prayer ;
and give me to seek Thee early,
for Thy glory, and for Thy service.

COURSE OF PRAYERS FOR THE WEEK.

THE FIRST DAY.

Introduction. Through the tender mercies of our God
 the day-spring from on high hath visited us.
 Glory be to Thee, O LORD, glory to Thee,
 Creator of the light,
 and Enlightener of the world,—
 of the visible light,
 the Sun's ray, a flame of fire,
 day and night
 evening and morning,—
 of the light invisible
 the revelation of God,
 writings of the Law,
 oracles of Prophets,
 music of Psalms,
 instruction of Proverbs,
 experience of Histories,—
 light which never sets.
 GOD is the LORD who hath showed us light ;
 bind the sacrifice with cords,
 yea even unto the horns of the altar.

O by Thy resurrection raise us up
 unto newness of life
 supplying to us modes of repentance.
 Thou GOD of peace
 who didst bring again from the dead
 the great Shepherd of the sheep,
 through the blood of the everlasting covenant,
 our LORD JESUS CHRIST,

perfect us in every good work,
 to do His will,
 working in us what is acceptable before Him,
 through JESUS CHRIST,
 to whom be glory for ever.

Thou who didst send down on Thy disciples
 on this day
 Thy Thrice-Holy SPIRIT,
 withdraw not Thou the gift, O LORD, from us,
 but renew it day by day
 in us, who ask Thee for it.

(1) *Confession.* Merciful and pitiful LORD,
 Long-suffering and full of pity,
 I have sinned, LORD, I have sinned against Thee ;
 O me, wretched that I am,
 I have sinned, LORD, against Thee,
 much and grievously,
 in attending on vanities and lies.
 I conceal nothing :
 I make no excuses.
 I give Thee glory, O LORD, this day,
 I denounce, against myself my sins ;
 Truly I have sinned before the LORD,
 and thus and thus have I done.
 I have sinned and perverted
 that which was right,
 and it profited me not.
 And what shall I now say ?
 or with what shall I open my mouth ?
 What shall I answer, seeing I have done it ?
 Without plea, without defence, self-condemned, am I.
 I have destroyed myself.
 Unto Thee, O LORD, belongeth righteousness,
 but unto me confusion of face,
 because Thou art just in all that is come upon me ;

for Thou hast done right,
but I have done wickedly.
And now, LORD, what is my hope ?
Truly my hope is even in Thee,
if hope of salvation remains to me,
if Thy loving-kindness cover
the multitude of my iniquities.
O remember, what my substance is,
the work of Thine hands,
the likeness of Thy countenance,
the cost of Thy blood,
a name from Thy Name,
a sheep of Thy pasture,
a son of the covenant,
Despise not Thou the work of Thine own hands.
Hast Thou made for nought
Thine own image and likeness ?
for nought, if Thou destroy it.
And what profit is there in my blood ?
Mine enemies will rejoice ;
May they never rejoice, O LORD !
Grant not to them my destruction.
Look upon the face of Thine Anointed,
and in the Blood of Thy covenant,
the propitiation for the sins of the whole world,
LORD, be propitious unto me, a sinner ;
even unto me, O LORD, of sinners
chief, chiefest and guiltiest.
For Thy Name's sake be merciful unto my sin,
for it is great : it exceeds.
For Thy Name's sake, that Name,
beside which, none other under heaven
is given among men,
whereby we must be saved,
the **SMITH** Himself helping our infirmities,
and making intercession for us,
with plaints unutterable,

for the tender yearnings of the FATHER,
the bloody wounds of the SON,
the unutterable complaints of the SPIRIT,
Give ear, O LORD, have mercy, O LORD,
O LORD, hearken and do ;
defer not, for Thine own sake,
O my GOD.

For me, I forget not my sins,
they are ever before me ;
I remember them in the bitterness of my soul ;
I am anxious about them ;
I turn away and groan,
I have indignation and revenge
and wrath against myself.
I despise and bruise my own self,
that my penitence, LORD, O LORD,
is not deeper, is not fuller ;
help Thou mine impenitence.
And more, and still more,
pierce Thou, rend, crush my heart ;
and remit, forgive, pardon
what things are grief to me,
and offence of heart.

Cleanse Thou me from secret faults,
and keep Thy servant also from presumptuous sins.
Magnify Thy mercies towards the wretched sinner ;
and in season, LORD, say to me,
Be of good cheer ; thy sins are forgiven thee ;
My grace is sufficient for thee.
Say unto my soul, I am thy salvation.
Why art thou so heavy, O my soul ?
and why art thou so disquieted within thee ?
Return unto thy rest, O my soul,
for the LORD hath rewarded thee.
O LORD, rebuke me not in Thine indignation,
neither chasten me in Thy displeasure.
I said, I will confess my sins unto the LORD,

and so Thou forgavest the wickedness of my sin.

LORD, Thou knowest all my desire,
and my groaning is not hid from Thee.

Have mercy upon me, O God,
after Thy great goodness,
according to the multitude of Thy mercies
do away mine offences.

Thou shalt arise, and have mercy on me, O LORD,
for it is time that Thou have mercy upon me,
yea, the time is come.

If Thou, O LORD, shouldest mark iniquities,
O LORD, who shall stand ?

Enter not into judgment with Thy servant, O LORD,
for in Thy sight shall no man living be justified.

(2) *Prayer for
grace.*

My hands will I lift up
unto Thy commandments which I have loved.

Open Thou mine eyes that I may see,
incline my heart that I may desire,
order my steps that I may follow,
the way of Thy commandments.

O LORD GOD, be Thou to me a GOD,
Beside Thee let me have none else,
none else, nought else with Thee.

Vouchsafe to me, to worship Thee and serve Thee
in truth of spirit,
in reverence of body,
in blessing of lips;
in private and in public ;

to pay honour to them that have the rule over me,
by obedience and submission ;
to show affection to my own,
by carefulness and providence ;
to overcome evil with good ;
to possess my vessel in sanctification and honour ;
to have my converse without covetousness,
content with what I have ;

to speak the truth in love ;
 to be desirous not to lust,
 not to lust passionately,
 not to go after lusts.

(*The Hedge of
 the Law. i. e.
 precautions.*)

1. To bruise the serpent's head. *Gen.* iii. 15.
2. To remember my latter end. *Deut.* xxvii. 29.
3. To cut off opportunities. *2 Cor.* xi. 12.
4. To be sober. *1 Pet.* v. 8.
5. Not to sit idle. *Matt.* xx. 6.
7. To shun the wicked. *Ps.* xxvi. 5.
8. To cleave to the good. *Rom.* xii. 9.
9. To make a covenant with the eyes. *Job* xxxi. 1.
10. To bring my body into subjection. *1 Cor.* ix. 27.
11. To give myself unto prayer. *1 Cor.* vii. 5.
12. To betake myself to penitence. *2 Pet.* iii. 9.

Hedge up my way with thorns,
 that I find not the path
 for following vanity.

Hold thou me in with bit and bridle,
 lest I fall from Thee.

O LORD compel me to come in to Thee.

(3) *Profession.*

I believe, O LORD,
 in Thee, Father, Word, Spirit, One God ;
 that by Thy fatherly love and power
 all things were created ;—
 that by Thy goodness and love to man
 all things have been begun anew
 in Thy Word,—
 Who for us men and for our salvation,
 was made flesh,
 was conceived and born,
 suffered and was crucified,
 died and was buried,
 descended and rose again,
 ascended and sat down,
 will return and will repay ;—

- that by the shining-forth and working
of Thy Holy Spirit,
hath been called out of the whole world
a peculiar people into a polity,
- in belief of the truth
and sanctity of living :—
that in it we are partakers
of the communion of saints
and forgiveness of sins
in this world,—
that in it we are waiting
for resurrection of the flesh
and life everlasting
in the world to come.—
This most holy faith
which was once delivered to the saints
I believe, O LORD ;
help Thou mine unbelief,
and vouchsafe to me
to love the FATHER for His fatherly love,
to reverence the ALMIGHTY for His power,
as a faithful Creator, to commit my soul to Him
in well doing ;
vouchsafe to me to partake
from JESUS of salvation,
from CHRIST of anointing,
from the ONLY-BEGOTTEN of adoption ;
to worship the LORD
for His conception in faith,
for His birth in humility,
for His sufferings in patience and hatred of sin ;
for His cross to crucify beginnings,
for His death to mortify the flesh,
for His burial to bury evil thoughts in good works,
for His descent to meditate upon hell,
for His resurrection upon newness of life,
for His ascension, to mind things above,

for His sitting on high, to mind the good on His right,
 for His return, to fear His second appearance,
 for judgment, to judge myself ere I be judged.

From the SPIRIT

vouchsafe me the breath of salutary grace.

In the Holy Catholic Church

to have my own calling, and holiness, and portion,
 and a fellowship ¹

of her sacred rites, and prayers,

fastings and groans,

vigils, tears and sufferings,

for assurance of remission of sins,

for hope of resurrection and translation
 to eternal life.

- (4) *Intercession.* O Hope of all the ends of the earth,
 and of them that remain in the broad sea ;
 O Thou on whom our fathers hoped,
 and Thou didst deliver them ;
 on whom they waited,
 and were not confounded ;
 O my Hope from my youth,
 from my mother's breasts ;
 on whom I have been cast from the womb,
 be Thou my hope
 now and evermore,
 and my portion in the land of the living :
 In Thy nature,
 in Thy names, in Thy types,
 in word and in deed,
 My Hope,
 let me not be disappointed of my hope.
 O the Hope of all the ends of the earth,
 remember Thy whole creation for good,

¹ This passage serves to illustrate St. Leo's language as it occurs in Tract 75. *Beatum Apostolum Petrum, cujus suffragantibus meritis, quæ poscimus, impetrare possimus per Dominum nostrum Jesum Christum.*

visit the world in Thy compassion ;
O guardian of men,
O loving LORD,
remember all our race.

Thou who hast shut up all in unbelief,
on all have pity, O LORD.

O Thou who didst die and rise again,
to be LORD both of the dead and living,
live we or die we,
Thou art our LORD ;
LORD, have pity on living and dead.

O helper of the helpless,
seasonable aid in affliction,
remember all who are in necessity,
and need Thy succour.

O God of grace and truth,
establish all who stand in truth and grace,
restore all who are sick with heresies and sins.

O wholesome Defence of Thine anointed,
remember Thy Congregation
which Thou hast purchased and redeemed of old.

O grant to all believers
one heart and one soul.

Thou that walkest amid the golden candlesticks,
remove not our candlestick
out of its place.

Amend what are wanting,
establish what remain,
which Thou art ready to cast away,
which are ready to die.

O LORD of the harvest
send forth labourers, made sufficient by Thee,
into Thy harvest.

O portion of those
who wait in Thy temple,
grant to our clergy,

rightly to divide the word of truth,
rightly to walk in it;
grant to Thy Christian people
to obey and submit to them.
O King of nations, unto the ends of the earth;
strengthen all the states
of the inhabited world,
as being Thy ordinance,
through a creation of man.
Scatter the nations that delight in war,
make wars to cease in all the earth.
O expectation of the isles and their hope,
LORD, save this island,
and all the country in which we sojourn,
from all affliction, peril, and need.
LORD of lords, Ruler of rulers,
remember all rulers
to whom Thou hast given rule in the earth,
and O remember specially
our divinely-guarded king,
and work with him more and more,
and prosper his way in all things.
Speak good things unto his heart,
for Thy Church, and all Thy people,
grant to him profound and perpetual peace,
that in his tranquillity
we may lead a quiet and peaceable life
in all godliness and honesty.
O Thou by whom are ordained the powers that be,
grant to those who are chief in court,
to be chief in virtue and Thy fear;
grant to the Parliament Thy holy wisdom;
to our great men, to do nothing against
but for the truth;
to the courts of law, Thy judgments,
to judge in all things concerning all
without preference, without partiality.

O God of armies,
give a prosperous course and strength
to all the Christian army,
against the enemies of our most holy faith.
Grant to our population
to be subject unto the higher powers,
not only for wrath, but also for conscience-sake.
Grant to farmers and graziers good seasons;
to the fleet and fishers fair weather;
to tradesmen, not to overreach one another;
to mechanics, to pursue their business lawfully,
down to the meanest workman,
down to the poor.

O God, not of us only but of our seed,
bless our children among us,
to advance in wisdom as in stature,
and in favour with Thee and with men.
Thou who wouldest have us provide for our own,
and hatest the unnatural,
remember, LORD, my relations according to the flesh;
grant me to speak peace concerning them,
and to seek their good.

Thou who willest us to make return
to our benefactors,
remember, LORD, for good,
all from whom I have received good;
keep them alive that they may be blessed upon earth,
and deliver them not
into the will of their enemies.

Thou who hast written
the man who neglects his own, as worse than an infidel,
remember in Thy good pleasure
all those in my household.

Peace be to my house,
the SON of peace upon all in it.
Thou who wouldest that our righteousness exceed
the righteousness of sinners,

grant me, LORD, to love those who love me,
my own friend, and my father's friend, and my friend's children,
never to forsake.

Thou who wouldest that we overcome
evil with good,
and pray for those who persecute us,
have pity on my enemies, LORD,
as on myself;
and lead them together with me to Thy heavenly kingdom.

Thou who grantest the prayers of thy servants
one for another,
remember, LORD, for good,
and pity all those
who remember me in their prayers,
or whom I have promised to remember in mine.
Thou who acceptest diligence in every good work,
remember, LORD, as if they prayed to Thee,
those who for any good reason
give not time to prayer.

Arise, and have mercy
on those who are in the last necessity,
for it is time that Thou hast mercy upon them,
yea the time is come.

Have mercy on them, O LORD,
as on me also, when in extremities.

Remember, LORD,
infants, children, the grown, the young, the middle aged, the old,
hungry, thirsty, naked, sick,
prisoners, foreigners, friendless, unburied,
all in extreme age and weakness,
possessed with devils, and tempted to suicide,
troubled by unclean spirits,
the hopeless, the sick in soul or body, the weak-hearted,
all in prison and chains, all under sentence of death.
Orphans, widows, foreigners, travellers, voyagers,
women with child, women who give suck,
all in bitter servitude, or mines, or galleys, or in loneliness.

Thou, LORD, shalt save both man and beast,
how excellent is Thy mercy, O GOD!

And the children of men shall put their trust
under the shadow of Thy wings.

The LORD bless us, and keep us,
and show the light of His countenance upon us,
And be merciful unto us.

The LORD lift up His countenance upon us,
And give us peace!

I commend to Thee, O LORD,

my soul, and my body,
my mind, and my thoughts,
my prayers, and my vows,
my senses, and my limbs,
my words, and my works¹,
my life, and my death;

my brothers, and my sisters,
and their children;

my friends, my benefactors, my well wishers,
those who have a claim on me;
my kindred, and my neighbours,
my country, and all Christendom.

I commend to Thee, LORD,
my impulses, and my startings,
my intentions, and my attempts,
my going out, and my coming in,
my sitting down, my rising up.

(5) *Praise.*

Up with our hearts;
we lift them to the LORD.

O how very meet, and right, and fitting, and due,
in all, and for all,
at all times, places, manners,
in every season, every spot,
everywhere, always, altogether,

¹ Page 172, edit. 1675.

to remember Thee, to worship Thee,
to confess to Thee, to praise Thee,
to bless Thee, to hymn Thee,
to give thanks to Thee,
Maker, nourisher, guardian, governor,
preserver, worker, perfecter of all,
LORD and Father,
King and God,
fountain of life and immortality,
treasure of everlasting goods.
Whom the heavens hymn,
and the heaven of heavens,
the Angels and all the heavenly powers,
one to other crying continually,—
and we the while, weak and unworthy,
under their feet,—
HOLY, HOLY, HOLY
LORD the God of Hosts;
full is the whole heaven,
and the whole earth,
of the majesty of Thy glory.
Blessed be the glory of the LORD
out of His place,
for His Godhead, His mysteriousness,
His height, His sovereignty, His almightiness,
His eternity, His providence.
The LORD is my strength, my stony rock, and my defence,
my deliverer, my succour, my buckler,
the horn also of my salvation and my refuge.

THE SECOND DAY.

Introduc- My voice shalt Thou hear betimes, O LORD,
tion. early in the morning will I direct my prayer unto Thee,
and will look up.

Blessed art Thou, O LORD,
who didst create the firmament of heaven,
the heavens and the heaven of heavens,
the heavenly powers,
Angels, Archangels,
Cherubim, Seraphim,
waters above the heavens,
mists and exhalations,
for showers, dew, hail, snow as wool,
hoar frost as ashes, ice as morsels,
clouds from the ends of the earth,
lightnings, thunders, winds out of His treasures, storms ;
waters beneath the heavens,
for drinking and for bathing.

Confession. I will confess my sins,
and the sins of my fathers,
for I have transgressed and neglected Thee, O LORD,
and walked perversely before Thee.
Set not, O LORD, set not my misdeeds before Thee,
nor my life in the light of Thy countenance.
But pardon the iniquity of Thy servant,
according to Thy great mercy ;
as Thou hast been merciful to him from a child,
even so now.
I have sinned, what shall I do unto Thee,
O Thou preserver of men ?

Why hast Thou set me as a mark against Thee,
so that I am a burden to myself?

O purify my transgression,
and take away mine iniquity.

Deliver me from going down to the pit,
for Thou hast found a ransom.

Have mercy on me, SON of DAVID,
LORD, help me.

Yea, LORD, even the dogs eat of the crumbs
which fall from their masters' table.

Have patience with me, LORD,
yet I have not wherewith to pay,

I confess to Thee;
forgive me the whole debt, I beseech Thee.

How long wilt Thou forget me, O LORD? For ever?

How long wilt Thou hide Thy face from me?

How long shall I seek counsel in my soul,
and be vexed in my heart day and night?

How long shall mine enemies triumph over me?

Consider and hear me, O LORD my God,
lighten mine eyes that I sleep not in death,

lest mine enemies say I have prevailed against him,
for if I be cast down, they that trouble me will rejoice at it;
but my trust is in Thy mercy.

(2.) *Prayer for
grace.*

Remove from me

(*The Ten Com-
mandments.*)

1. all iniquity and profaneness, superstition
and hypocrisy.
2. idols and idolatry.
3. rash oath and curse.
4. neglect or indecency of worship.
5. haughtiness and recklessness.
6. strife and wrath.
7. passion and corruption.
8. indolence and fraud.
9. lying and injuriousness.

10. every evil notion, every impure thought,
every base desire, every unseemly
thought.

Grant to :

1. to be religious
2. to worship and serve.
3. to bless and swear truly.
4. to confess meetly in the congregation.
5. affection and obedience.
6. patience and good temper.
7. purity and soberness.
8. contentedness and goodness.
9. truth and incorruptness.
10. good thoughts, perseverance to the end.

(3) *Profession.*

I believe in God,

1. the FATHER, Almighty, Maker of heaven and earth.
2. And in JESUS CHRIST, His Only-begotten Son, our LORD.

(1.) conceived of the HOLY GHOST,

(2.) born of Mary, ever-virgin,

(3.) suffered under Pontius Pilate,

(4.) crucified,

(5.) dead,

(6.) buried.—

(1.) descended into hell,

(2.) risen from the death,

(3.) ascended into heaven,

(4.) set down on the right hand,

(5.) to return thence,

(6.) to judge both quick and dead,

3. And in the HOLY GHOST,

(1.) The Holy Church,

(2.) Catholic,

(3.) communion of saints,

(4.) remission of sins,

(5.) resurrection of flesh,

(6.) life everlasting.

And now, LORD, what is my hope?
 Truly my hope is even in Thee;
 in Thee, O LORD, have I trusted,
 and be confounded.

(4) *Intercession.*

Let us pray, God,
 for the whole creation;
 for the supply of seasons,
 healthy, fruitful, peaceable;
 for the whole race of mankind;
 for those who are not Christians;
 for the conversion of Atheists, the ungodly;
 Gentiles, Turks, and Jews;
 for all Christians;
 for restoration of all who languish in faults and sins;
 for confirmation of all
 who have been granted truth and grace;
 for succour and comfort of all
 who are dispirited, infirm, distressed, unsettled,
 men and women;
 for thankfulness and sobriety in all
 who are hearty, healthy, prosperous, quiet,
 men and women;
 For the Catholic Church,
 its establishment and increase;
 for the Eastern,
 its deliverance and union;
 for the Western,
 its adjustment and peace;
 for the British,
 the supply of what is wanting in it,
 the strengthening of what remains in it¹;
 for the episcopate, presbytery, christian people;
 for the states of the inhabited world;

¹ An allusion apparently to the Church in Sardis.—Rev. iii. 2.

for christian states,
far off, near at hand ;
for our own ;
for all in rule ;
for our divinely-guarded king,
the queen and the prince ;
for those who have place in the court ;
for parliament and judicature,
army and police,
commons and their leaders,
farmers, graziers, fishers, merchants,
traders, and mechanics,
down to mean workmen, and the poor ;
for the rising generation ;
for the good nurture of all the royal family,
of the young ones of the nobility ;
for all in universities, in law colleges,
in schools in town or country,
in apprenticeships ;
for those who have a claim on me from relationship,
for brothers and sisters,
that God's blessing may be on them,
and on their children ;
or from benefits conferred,
that Thy recompence may be on all
who have benefited me,
who have ministered to me in carnal things ;
or from trust placed in me,
for all whom I have educated,
all whom I have ordained :
for my college, my parish,
Southwell, St. Paul's, Westminster,
Dioceses of Chichester, Ely, and my present,
clergy, people, helps, governments,
the deanery in the chapel royal,
the almonry,

the colleges committed to me¹ ;
or from natural kindness,
for all who love me,
though I know them not ;
or from Christian love ;
for those who hate me without cause,
some too, even on account of truth and righteousness ;
or from neighbourhood,
for all who dwell near me
peaceably and harmlessly ;
or from promise,
for all whom I have promised to remember
in my prayers ;
or from mutual offices,
for all who remember me in their prayers,
and ask of me the same ;
or from stress of engagements,
for all who on sufficient reasons fail to call upon Thee ;
for all who have no intercessor
in their own behalf ;
for all who at present are in agony
of extreme necessity or deep affliction ;
for all who are attempting any good work
which will bring glory to the Name of God
or some great good to the Church ;
for all who act nobly
either towards things sacred or to the poor ;
for all who have ever been offended by me
either in word or in deed.
God have mercy on me and bless me ;
God show the light of His countenance upon me
and pity me.
God bless me, even our God,
God bless me and receive my prayer ;

¹ As Visitor.

O direct my life towards Thy commands,
 hallow my soul,
 purify my body,
 correct my thoughts,
 cleanse my desires,
soul and body, mind and spirit,
 heart and reins.
Renew me thoroughly, O God,
for, if Thou wilt, Thou canst.

(5.) *Praise.* The LORD, the LORD God,
 merciful and pitiful,
longsuffering and full of pity, and true,
 keeping pity for thousands,
taking away iniquities and unrighteousnesses and sins ;
 not clearing the guilty one,
bringing sins of fathers upon children.
I will bless the LORD at all times,
His praise shall ever be in my mouth.
Glory to God in the highest,
 and on earth peace,
 goodwill to men.

The Angels,	guardianship ;
Archangels,	glory ;
Powers,	marvels ;
Thrones,	judgment ;
Dominions,	beneficence ;
Principalities,	government ;
Authorities,	against devils ;
Cherubim,	knowledge ;
Seraphim,	love.

THE THIRD DAY.

Introduction.

O God, Thou art my God,
early will I seek Thee.
Blessed art Thou, O LORD,
who gatheredst the water into the sea,
and broughtest to sight the earth,
and madest to sprout
herb and fruit tree.
There are the depths and the sea as on an heap,
lakes, rivers, springs ;
earth, continent, and isles,
mountains, hills, and valleys ;
glebe, meadows, glades,
green pasture, corn, and hay ;
herbs and flowers
for food, enjoyment, medicine ;
fruit trees bearing
wine, oil and spices,
and trees for wood ;
and things beneath the earth,
stones, metals, minerals, coal,
blood and fire, and vapour of smoke.

(1) *Confession.*

Who can understand his errors ?
Cleanse Thou me from secret faults.
Keep back thy servant also from presumptuous sins,
lest they have the dominion over me.
For Thy Name's sake
be merciful unto my sin,
for it is great.

My iniquities have taken such hold upon me
that I am not able to look up,
yea, they are more in number than the hairs of my head,
and my heart hath failed me.

Be pleased, O LORD, to deliver me,
make haste, O LORD, to help me.

Magnify Thy mercies upon me,
O Thou who savest them that trust in Thee.

I said, LORD, have mercy upon me,
heal my soul, for I have sinned against Thee ;

I have sinned but I am confounded,

and I turn from my evil ways,
and I turn unto mine own heart,
and with my whole heart I turn unto Thee ;

and I seek Thy face,

and I beseech Thee, saying,

I have sinned, I have committed iniquity,

I have done unjustly.

I know, O LORD, the plague of my heart,

and lo, I turn to Thee with all my heart,

and with all my strength.

And Thou, O LORD, now from Thy dwelling place,
and from the glorious throne of Thy kingdom in heaven

O hear the prayer

and the supplication of Thy servant ;

and be propitious towards Thy servant

and heal his soul.

O God, be merciful to me a sinner,

be merciful to me the chief of sinners.

Father, I have sinned against heaven, and against Thee,

and am no more worthy to be called Thy son,

make me one of Thy hired servants ;

Make me one, or even the last,

or the least among all.

What profit is there in my blood,

when I go down to the pit ?

shall the dust give thanks unto Thee ?

or shall it declare Thy truth ?

Hear, O LORD, and have mercy upon me ;
 LORD, be Thou my helper ;
 Turn my heaviness into joy,
 my dreamings into earnestness,
 my falls into clearings of myself,
 my guilt, my offence into indignation,
 my sin into fear,
 my transgression into vehement desire,
 my unrighteousness into strictness,
 my pollution into revenge.

(2) *Prayer for grace.* Hosanna in the highest ¹.

Remember me, O LORD, *
 with the favour that Thou bearest unto Thy people.

O visit me with Thy salvation ;
 that I may see the felicity of Thy chosen,
 and rejoice in the gladness of Thy people,
 and give thanks with Thine inheritance.
 There is glory which shall be revealed ;
 for when the Judge cometh
 some will see Thy face cheerful,
 and shall be placed on the right,
 and shall hear those most welcome words,
 " Come, ye blessed."

They shall be caught up in clouds
 to meet the LORD ;
 they shall enter into gladness,
 they shall enjoy the sight of Him,
 they shall be ever with Him.

These alone, only these are blessed
 among the sons of men.

O to me the meanest grant the meanest place
 there under their feet ;
 under the feet of Thine elect,
 the meanest among them.

¹ Vide p. 186, edit. 1675.

And that this may be,
let me find grace in Thy sight
to have grace,
so as to serve Thee acceptably
with reverence and godly fear. (*Heb. xii. 28.*)
Let me find that second grace,
not to receive in vain (*2 Cor. vi. 1.*)
the first grace,
not to come short of it; (*Heb. xii. 15.*)
yea, not to neglect it, (*1 Tim. iv. 14.*)
so as to fall from it, (*Gal. v. 4.*)
but to stir it up, (*2 Tim. i. 6.*)
so as to increase in it, (*2 Pet. iii. 18.*)
yea, to abide in it
till the end of my life.

And O, perfect for me what is lacking
of Thy gifts,
of faith, * help Thou mine unbelief,
of hope, establish my trembling hope,
of love, kindle its smoking flax.

Shed abroad Thy love in my heart,
so that I may love Thee,
my friend in Thee, my enemy for Thee.
O Thou who givest grace to the humble-minded,
also give me grace to be humble-minded.
O Thou who never failest those who fear Thee,
my Fear, and my Hope,
let me fear one thing only,
the fearing ought more than Thee.
As I would that men should do to me
so may I do to them;
not to have thoughts beyond what I should think,
but to have thoughts unto sobriety.
Shine on those who sit in darkness,
and the shadow of death;
guide our feet into the way of peace,
that we may have the same thoughts
one with another,

rightly to divide, rightly to walk,
to edify,
with one accord, with one mouth,
to glorify God ;
and if ought otherwise,
to walk in the same rule
as far as we have attained ;
to maintain order,
decency and steadfastness.

(3) *Profession.* Godhead, paternal love, power,
 providence ;
salvation, anointing, adoption,
 lordship ;
conception, birth, passion,
 cross, death, burial,
descent, resurrection, ascent,
 sitting, return, judgment ;
 Breath and Holiness,
 calling from the Universal,
 hallowing in the Universal,
communion of saints, and of saintly things ¹,
 resurrection,
 life eternal.

(4) *Intercession.* Hosanna on the earth ².
 Remember, O LORD,
 to crown the year with Thy goodness ;
 for the eyes of all look towards Thee,
 and thou givest their food in due season.
 Thou openest Thine hand,
and fillest all things living with plenteousness,
 And on us, O LORD, vouchsafe
 the blessings of heaven and the dew above,

¹ Vide above, p. 24.

² Continuation of the supplication broken by "*Profession*." Vide p. 192.
edit. 1675.

blessings of fountains and the deep beneath,
 courses of sun, conjunctions of moons,
summits of eastern mountains, of the everlasting hills,
 fulness of the earth and of produce thereof,
 good seasons, wholesome weather,
 full crops, plenteous fruits,
 health of body, peaceful times,
 mild government, kind laws,
 wise councils, equal judgments,
 loyal obedience, vigorous justice,
fertility in resources, fruitfulness in begetting,
 ease in bearing, happiness in offspring,
 careful nurture, sound training.

That our sons may grow up as the young plants,
our daughters as the polished corners of the temple,
 that our garners may be full and plenteous
 with all manner of store,
 that our sheep may bring forth thousands
 and ten thousands in our streets ;
 that there be no decay,
 no leading into captivity
 and no complaining in our streets.

(5) *Praise.* ¹Thou, O LORD, art praised in Sion,
and unto Thee shall the vow be performed in Jerusalem.

 Thou art worthy, O LORD our GOD,
 the HOLY ONE

to receive glory, and honour, and power.

 Thou that hearest the prayer,
 unto Thee shall all flesh come,
 my flesh shall come.

 My misdeeds prevail against me,
O be Thou merciful unto our sins ;
 that I may come and give thanks
 with all Thy works,
and bless Thee with Thy holy ones.

¹ Vide p. 172, edit. 1675.

O LORD, open Thou my lips,
and my mouth shall show forth Thy praise.

My soul doth praise the LORD,
for the goodness He hath done
to the whole creation,
and to the whole race of man ;
for Thy mercies towards myself,
soul, body, and estate,
gifts of grace, nature, and fortune ;
for all benefits received,
for all successes, now or heretofore,
for any benefit done ;
for health, credit, competency,
safety, gentle estate, quiet.

Thou hast not cut off as a weaver my life,
nor from day even to night made an end of me.

He hath vouchsafed me life and breath
until this hour^{*},
from childhood, youth, and hitherto
even unto age.

He holdeth our soul in life
and suffereth not our feet to slip ;
rescuing me from perils, sicknesses,
poverty, bondage,
public shame, evil chances ;
keeping me from perishing in my sins,
fully waiting my conversion,
leaving in me return into my heart
remembrance of my latter end,
shame, horror, grief,
for my past sins ;
fuller and larger, larger and fuller,
more and still more, O my LORD,
storing me with good hope
of their remission,
through repentance and its works,
in the power of the thrice-holy Keys,
and the mysteries in Thy Church.

Wherefore day by day
for these Thy benefits towards me,
which I remember,—
wherefore also for others very many
which I have let slip
from their number, from my forgetfulness,—
for those which I wished, knew and asked,
and those I asked not, knew not, wished not,—
I confess and give thanks to Thee,
I bless and praise Thee, as is fit, and every day
I pray with my whole soul,
with my whole mind I pray.
Glory be to Thee, O LORD, glory to Thee ;
glory to Thee, and glory to Thine All-holy Name,
for all Thy Divine perfections in them ;
for Thine incomprhensible and unimaginable goodness,
and Thy pity towards sinners
and unworthy men,
and towards me of all sinners
far the most unworthy.
Yea, O LORD,
through this, and through the rest,
glory to Thee, and praise, and blessing and thanksgiving,
with the voices and concert of voices
of Angels and of men,
of all Thy saints in heaven,
and all Thy creatures in heaven or earth,
and of me, beneath their feet,
unworthy and wretched sinner,
Thy abject creature,
now, in this day and hour,
and every day till my last breanth,
and till the end of the world,
and for ages upon ages.

THE FOURTH DAY.

Introduction. I have thought upon Thee, O LORD,
when I was waking,
for Thou hast been my helper.
Blessed art Thou, O LORD,
who madest the two Lights, Sun and Moon,
greater and lesser,
and the stars
for light, for signs, for seasons,
spring, summer, autumn, winter,
days, weeks, months, years,
to rule over day and night.

(1) *Con-* Behold, Thou art angry, for we have sinned.
fession.

We are all as an unclean thing
and all our righteousness
as filthy rags.

We all do fade as a leaf,
and our iniquities, like the wind,
have taken us away.

But now, O LORD, Thou art our Father,
we are clay, works of Thy hands all.

Be not wroth very sore,
nor remember iniquity for ever,
' behold, see, we beseech Thee,
we are all Thy people.

O LORD, though our iniquities testify against us,
do Thou it for Thy Name's sake ;
for our backslidings are many,
we have sinned against Thee.

Yet Thou, O LORD, art in the midst of us,
and we are called by Thy Name,
leave us not.

O Hope of Israel

. The SAVIOUR thereof in time of trouble,
why shouldest Thou be as a stranger in the land,
and as a wayfaring man that turneth aside
to tarry for a night ?

why shouldest Thou be as a man astonished,
as a mighty man that cannot save ?
Be merciful to our unrighteousnesses,
and our iniquities remember no more.

LORD, I am carnal,
sold under sin ;
there dwelleth in me, that is in my flesh,
no good thing ;

for the good that I would, I do not,
but the evil which I would not, that I do.
I consent unto the law that it is good.

I delight in it after the inner man ;
But I see another law in my members,
warring against the law of my mind,
and enslaving me to the law of sin.

Wretched man that I am,
who shall deliver me from the body of this death ?

I thank GOD through JESUS CHRIST,
that when sin abounded,
grace hath much more abounded.

O LORD, Thy goodness leadeth me to repentance :

O give me sometime repentance
to recover me from the snare of the devil,
who am taken captive by him
at his will.

Sufficient for me the past time of my life
to have done the will of lusts,
walking in lasciviousness, revelling, drunkenness,

and in other excess of profligacy.

O LAMB without blemish and without spot,
who hast redeemed me with Thy precious Blood,
in that very Blood pity me and save me ;
in that Blood,

and in that very Name,
besides which is none other under heaven
given among men,
by which we must be saved.

O GOD, Thou knowest my foolishness,
and my sins are not hid from Thee.

LORD, Thou knowest all my desire,
and my groaning is not hid from Thee.

Let not them that trust in Thee,

O LORD GOD of hosts,

be ashamed for my cause ;

let not those that seek Thee be confounded through me,

O LORD GOD of Israel.

Take me out of the mire that I sink not ;

O let me be delivered from them that hate me
and out of the deep waters ;

Let not the water flood drown me,

neither let the deep swallow me up,

and let not the pit shut her mouth upon me.

(2) *Prayer*
for grace :

[Defend me from]

Pride Amorite.

(*against*
deadly
sins.)

envy Hittite.

wrath Perizzite.

gluttony Gergashite.

lechery Hivite.

(*covetousness.*) the cares of life Canaanite.

(*sloth.*) lukewarm indifference Jebusite.

[Give me]

Humility, pitifulness, patience,
sobriety, purity, contentment, ready zeal.

One thing have I desired of the LORD, which I will require¹,
that I may dwell in the house of the LORD
all the days of my life,
to behold the fair beauty of the LORD,
and to visit His temple.

Two things have I required of Thee, O LORD,
deny Thou me not before I die ;
remove far from me vanity and lies ;
give me neither poverty nor riches,
feed me with food convenient for me ;
lest I be full and deny Thee
and say, who is the LORD ?
or lest I be poor and steal,
and take the Name of my God in vain.
Let me learn to abound,
let me learn to suffer need,
in whatsoever state I am
therewith to be content.

For nothing earthly, temporal, mortal,
to long nor to wait.
Grant me a happy life
in piety, gravity, purity,
in all things good and fair,
in cheerfulness, in health, in credit,
in competency, in safety, in gentle estate, in quiet ;
a happy death,
a deathless happiness.

(3) *Profession.*

I believe
in the FATHER, benevolent affection ;
in the Almighty, saving power ;
in the Creator, providence
for guarding, ruling, perfecting the universe.

¹ Vide p. 194, edit. 1675.

In JESUS, salvation,
 in CHRIST, anointing ;
 in the Only-begotten SON, sonship,
 in the LORD, a master's treatment,
 in His conception and birth
 the cleansing of our unclean conception and birth ;
 in His sufferings, which we owed, that we might not pay ;
 in His cross the curse of the law removed ;
 in His death the sting of death ;
 in His burial eternal destruction in the tomb ;
 in His descent, whither we ought, that we might not go ;
 in His resurrection, as the first fruits of them that sleep ;
 in His ascent, to prepare a place for us ;
 in His sitting, to appear and intercede ;
 in His return, to take unto Him His own ;
 in His judgment, to render to each according to his works.
 In the HOLY GHOST, power from on high,
 transforming unto sanctity
 from without and invisibly,
 yet with inward power and with evident tokens.
 In the Church, a body mystical
 of the called out of the whole world,
 unto intercourse in faith and holiness.
 In the communion of Saints, of members of this body,
 a mutual participation in holy things,
 for confidence of remission of sins ¹ ;
 for hope of resurrection, of translation,
 to life everlasting.

- (4) *Intercession.* And I have hoped in Thy mercy
 from everlasting to everlasting.
 How excellent is Thy mercy, O LORD ;
 If I have hope, it is in Thy mercy,
 O let me not be disappointed of my hope.
 Moreover we beseech Thee,
 remember all, LORD, for good ;

¹ Vide above, pp. 24, 42.

have pity upon all, O Sovereign LORD,
be reconciled with us all.
Give peace to the multitudes of Thy people ;
scatter offences ;
abolish wars ;
stop the uprisings of heresies.
Thy peace and love
vouchsafe to us, O GOD our SAVIOUR,
the Hope of all the ends of the earth.
Remember to crown the year
with Thy goodness ;
for the eyes of all wait upon Thee,
and Thou givest them their meat in due season.
Thou openest Thy hand,
and fillest all things living with plenteousness.
Remember Thy Holy Church,
from one end of the earth to the other ;
and give her peace,
whom Thou hast redeemed with Thy precious blood ;
and establish her
unto the end of the world.
Remember those who bear fruit, and act nobly,
in Thy holy Churches,
and who remember the poor and needy ;
recompense to them
Thy rich and heavenly gifts ;
vouchsafe to them,
for things earthly, heavenly,
for corruptible, incorruptible,
for temporal, eternal.
Remember those who are in virginity,
and purity and ascetic life ;
also those who live in honourable marriage,
in Thy reverence and fear.
Remember every Christian soul
in affliction, distress, and trial,
and in need of Thy pity and succour ;

also our brethren in captivity, prison, chains,
and bitter bondage ;
supplying return to the wandering,
health to the sick,
deliverance to the captives.

Remember religious and faithful kings,
whom Thou hast given to rule upon the earth ;
and especially remember, LORD,
our divinely-guarded king ;
strengthen his kingdom,
subdue to him all adversaries,
speak good things to his heart,
for Thy Church, and all Thy people.
Vouchsafe to him deep and undisturbed peace,
that in his serenity

we may lead a quiet and peaceable life
with all godliness and honesty.

Remember, LORD, all power
and authority,
our brethren in the court,
those who are chief in council and judgment,
and all by land and sea
waging Thy wars for us.

Moreover, LORD, remember graciously
our holy Fathers,
the honourable Presbytery, and all the clergy,
rightly dividing the Word of Truth,
and rightly walking in it.

Remember, LORD, our brethren around us,
and praying with us in this holy hour,
for their zeal and earnestness-sake.

Remember also those who on fair reasons are away,
and pity them and us
in the multitude of Thy pity.

Fill our garners with all manner of store,
preserve our wives in peace and concord,
nourish our infants,

lead forward our youth,
sustain our aged,
comfort the weak-hearted,
gather together the scattered,
restore the wanderers,
and knit them to Thy Holy Catholic Apostolic Church.
Set free the troubled
with unclean spirits,
voyage with the voyagers,
travel with the travellers,
stand forth for the widow,
shield the orphan,
rescue the captive,
heal the sick,
those who are on trial, in mines, in exile, in galleys,
in whatever affliction, necessity, and emergence,
remember, O God ;
and all who need Thy great mercy ;
and those who love us,
and those who hate ;
and those who have desired us unworthy
to make mention of them in our prayers ;
and all Thy people remember, O LORD, our God,
and upon all pour out Thy rich pity,
to all performing their requests for salvation ;
and those of whom we have not made mention,
through ignorance, forgetfulness, or number of names,
do Thou Thyself remember, O God,
who knowest the stature and appellation of each,
who knowest every one from his mother's womb.
For Thou art, O LORD, the Succour of the succourless,
the Hope of the hopeless,
the Saviour of the tempest-tost,
the Harbour of the voyager,
the Physician of the sick ,
do Thou Thyself become all things to all men.

O Thou who knowest each man and his petition,
each house, and its need,
deliver, O LORD, this city,
and all the country in which we sojourn,
from plague, famine, earthquake, flood,
fire, sword, hostile invasion,
and civil war.

End the schisms of the Churches,
quench the haughty cries of the nations,
and receive us all into Thy kingdom,
acknowledging us as sons of light;
and Thy peace and love
vouchsafe to us, O LORD, our God.

Remember O LORD, our God,
all spirits and all flesh
which we have remembered, and which we have not.

And the close of our life,
LORD, LORD, direct in peace,
Christianly, acceptably, and, should it please Thee,
painlessly,

gathering us together under the feet of Thine elect,
when Thou wilt and how Thou wilt,
only without shame and sins.

The brightness of the LORD our God be upon us,
prosper Thou the work of our hands upon us,
O prosper Thou our handy work.

Be, LORD,
within me to strengthen me,
without me to guard me,
over me to shelter me,
beneath me to stablish me,
before me to guide me,
after me to check me,
round about me to secure me.

(5) *Praise.* Blessed art Thou, LORD, GOD of Israel

our FATHER,

from everlasting to everlasting.

Thine, O LORD,

is the greatness ~~and~~ the power,

the triumph and the victory, -

the praise and the strength,

for Thou rulest over all

in heaven and on earth.

At Thy face every king is troubled,

and every nation.

Thine, O LORD, is the kingdom

and the supremacy over all,

and over all rule.

With Thee is wealth, and glory is from Thy countenance ;

Thou rulest over all, O LORD,

the Ruler of all rule ;

and in Thine hand is strength and power,

and in Thine hand to give to all ~~things~~

greatness and strength.

And now, LORD, we confess to Thee,

and we praise Thy glorious Name.

THE FIFTH DAY.

Introduction. We are satisfied with Thy mercy, O LORD,
in the morning.

Blessed art Thou, O LORD,
who broughtest forth from the water
creeping things of life,
and whales,
and winged fowl.

Be Thou exalted, O GOD, above the heavens,
and Thy glory above all the earth.

● By Thy Ascension, O LORD,
draw us too after Thee,
that we savour of what is above,
not of things on the earth.

By the marvellous mystery
of the Holy Body and precious Blood,
on the evening of this day,
LORD, have mercy.

(1) *Confession.* Thou who hast said,
“ As I live, saith the LORD,
I will not the death of a sinner,
but that the ungodly return from his way
and live ;
turn ye, turn ye from your wicked way,
for why will ye die, O house of Israel ? ”
turn us, O LORD, to Thee,
and so shall we be turned.

Turn us from all our ungodlinesses
and let them not be to us for punishments.
I have sinned, I have committed iniquity, I have done wickedly,
from Thy precepts, and Thy judgments.

To Thee, O LORD, righteousness,
and to me confusion of face,
as at this day,
in our despicableness, wherewith Thou hast despised us.

LORD, to us confusion of face,
and to our rulers
who have sinned against Thee.
LORD, in all things is Thy righteousness,
unto all Thy righteousness ;
let then Thine anger and Thy fury be turned away,
and cause Thy face to shine
upon Thy servant.

O my GOD, incline Thine ear and hear,
open Thine eyes and see my desolation.
O LORD hear, O LORD forgive, O LORD hearken and do ;
defer not for Thine own sake, O my GOD,
for Thy servant is called by Thy Name.

In many things we offend all ;
LORD, let Thy mercy rejoice against Thy judgment
in my sins.

If I say I have no sin, I deceive myself,
and the truth is not in me ;
but I confess my sins many and grievous,
and Thou, O LORD, art faithful and just,
to forgive me my sins when I confess them.

Yea, for this too
I have an Advocate with Thee to Thee,
Thy Only-begotten Son, the righteous.
May He be the propitiation for my sins,
who is also for the whole world.
Will the LORD cast off for ever ?
and will He be no more intreated ?
Is His mercy clean gone for ever ?

and is His promise come utterly to an end for evermore ?

Hath God forgotten to be gracious ?

and will He shut up His loving kindness in displeasure ?

And I said, It is mine own infirmity ;

but I will remember the years of the right hand of the most
Highest.

(2) *Prayer
for grace.*

[Give me grace]

to put aside every weight,

and the sin that doth so easily beset us ;

all filthiness

and superfluity of naughtiness,

lust of the flesh, of the eyes,

pride of life,

every motion of flesh and spirit

alienated from the will of Thy sanctity :

to be poor in spirit,

that I may have a portion in the kingdom of heaven ;

to mourn, that I may be comforted ;

to be meek, that I may inherit the earth ;

to hunger and thirst for righteousness, that I may be filled ;

to be pitiful, that I may be pitied ;

to be pure in heart, that I may see God ;

to be a peace-maker, that I may be called the son of God ;

to be prepared for persecutions and revilings

for righteousness' sake,

so that my reward may be in heaven,—

all this, grant to Me, O LORD.

(3) *Profession.*

I, coming to God,

believe that He is,

and that He is a rewarder of them

that diligently seek Him.

I know that my Redeemer liveth,

that He is CHRIST, the SON of the Living God,

that He is truly the SAVIOUR of the world,

that He came into the world to save sinners,

of whom I am chief.
Through the grace of JESUS CHRIST
we believe that we shall be saved
like as our fathers.
I know that my skin shall rise up upon the earth,
which undergoes these things.
I believe to see the goodness of the LORD
in the land of the living.
Our heart shall rejoice in Him,
because we have hoped in His holy Name ;
in the Name of the Father,
of the Saviour, Mediator, Intercessor, Redeemer,
of the two-fold Comforter,
under the figures of the Lamb and the Dove.
Let thy merciful kindness, O LORD, be upon us,
like as we do put our trust in Thee.

(4) *Intercession.* Let us beseech the LORD in peace,
for the heavenly peace,
and the salvation of our souls ;—
for the peace of the whole world ;
for the stability of God's holy Churches,
and the union of them all ;—
for this holy house,
and those who enter it with faith and reverence ;
for our holy Fathers,
the honourable Presbytery, the Diaconate in CHRIST,
and all, both clergy and people ;—
for this holy retreat, and all the city and country,
and all the faithful who dwell therein ;—
for salubrious weather, fruitfulness of earth,
and peaceful times ;—
for voyagers, travellers,
those who are in sickness, toil, and captivity,
and for their salvation.
Aid, save, pity, and preserve them,
O God, in Thy grace.

Making mention
 of the all-holy, undefiled, and more than blessed
 Mary, Mother of God and Ever-Virgin,
 with all saints,
 let us commend ourselves, and each other, and all our life,
 to CHRIST our God.

To Thee, O LORD, for it is fitting,
 be glory, honour, and worship.
 The grace of our LORD, JESUS CHRIST,
 and the love of God,
 and the communion of the HOLY GHOST,
 be with me, and with all of us. Amen.
 I commend me and mine, and all that belongs to me,
 to Him who is able to keep me without a fall,
 and to place me immaculate
 before the presence of His glory,
 to the only wise God and our SAVIOUR;
 to whom be glory and greatness,
 strength and authority,
 both now and for all ages. Amen.

(5) *Praise.*

O LORD, my LORD,
 for my being, life, reason,
 for nurture, protection, government,
 for education, civil rights, religion,
 for Thy gifts of grace, nature, fortune,
 for redemption, regeneration, catechising,
 for my call, recall, yea, many calls besides;
 for Thy forbearance, long-suffering, long long-suffering
 to me-ward,
 many seasons, many years, up to this time;
 for all benefits received, successes granted me, benefits done;
 for the use of things present,
 for Thy promise, and my hope
 of the enjoyment of good things to come;
 for my parents honest and good,
 teachers kind,
 benefactors never to be forgotten,

religious intimates congenial,
hearers thoughtful,
friends sincere,
domestics faithful,
for all who have advantaged me
by writings, homilies, converse,
prayers, patterns, rebukes, injuries;
for all these, and all others
which I know, which I know not,
open, hidden,
remembered, forgotten,
done when I wished, when I wished not,
I confess to Thee and will confess, and bless Thee and will bless,
I give thanks to Thee and will give thanks,
all the days of my life.
Who am I, or what is my father's house,
that Thou shouldst look upon a dead dog,
the like of me?
What reward shall I give unto the LORD
for all the benefits which He hath done unto me?
What thanks can I recompense unto God,
for all He had spared and borne with me until now?
Holy, Holy, Holy,
worthy art Thou,
O LORD and our God, the Holy One,
to receive the glory, and the honour, and the power,
for Thou hast made all things,
and for Thy pleasure they are,
and were created.

THE SIXTH DAY.

Introduction. Early shall my prayer come before Thee.

Blessed art Thou, O LORD,
who broughtest forth of the earth, wild beasts, cattle,
and all the reptiles,
for food, clothing, help ;
and madest man after Thine image, to rule the earth,
and blessedst him.

The fore-counsel, fashioning hand,
breath of life, image of God,
appointment over the works,
charge to the Angels concerning him,
paradise.

Heart, reins, eyes, ears, tongue, hands, feet,
life, sense, reason, spirit, free will, mercy, conscience,
the revelation of God, writing of the law,
oracles of prophets, music of psalms,
instruction of proverbs, experience of histories,
worship of sacrifices.

Blessed art Thou, O LORD,
for Thy great and precious promise
on this day
concerning the Life-giving Seed,
and for its fulfilment in fulness of the times
at this day.

Blessed art Thou, O LORD,
for the holy passion

of this day.
O by Thy salutary sufferings
on this day,
save us, O LORD.

- (1) *Confession.* I have withstood Thee, LORD,
but I return to Thee; (Hosea.)
for I have fallen by mine iniquity.
But I take with me words,
and I return unto Thee and say,
take away all iniquity and receive us graciously,
so will we render the calves of our lips.
Spare us, LORD, spare, (Joel.)
and give not Thine heritage to reproach,
to Thine enemies.
LORD, LORD, be propitious,
cease, I beseech Thee, (Amos.)
by whom shall Jacob arise?
for he is small.
Repent, O LORD, for this,
and this shall not be.
While observing lying vanities (Jonah.)
I forsook my own mercy,
and am cast out of Thy sight.
When my soul fainted within me,
I remembered the LORD;
yet will I look again toward Thy Holy Temple;
Thou hast brought up my life from corruption.
Who is a God like unto Thee, (Micah.)
that pardoneth iniquity
to the remnant of His heritage?
He retaineth not His anger for ever,
because He delighteth in mercy.
Turn again and have compassion upon us, O LORD,
subdue our iniquities,
and cast all our sins into the depths of the sea
according to Thy truth, and according to Thy mercy.

O LORD I have heard Thy speech and was afraid, (*Habakkuk.*)
in wrath remember mercy. ♦

Behold me, LORD, clothed in filthy garments; (*Zechariah.*)

behold Satan standing at my right hand;

yet, O LORD, by the blood of Thy covenant,

by the fountain opened for sin and for uncleanness,

take away my iniquity

and cleanse me from my sin.

Save me as a brand

plucked out of the fire.

Father, forgive me, for I know not,

truly I know not, what I have done

in sinning against Thee.

LORD, remember me

when Thou comest in Thy kingdom.

LORD, lay not mine enemies' sins to their charge,

LORD, lay not my own to mine.

By Thy sweat bloody and heavy,

Thy soul in agony,

Thy head crowned with thorns, bruised with staves,

Thine eyes swimming with tears,

Thine ears full of insults,

Thy mouth moistened with vinegar and gall,

Thy face dishonourably stained with spitting,

Thy neck weighed down with the burden of the cross,

Thy back ploughed with the wheals and gashes of the scourge,

Thy hands and feet stabbed through,

Thy strong cry, Eli, Eli,

Thy heart pierced with the spear,

the water and blood thence flowing,

Thy body broken,

Thy blood poured out,

LORD, forgive the offence of Thy servant,

and cover all his sins.

Turn away all Thy displeasure,

and turn Thyself from Thy wrathful indignation.

Turn me then, O GOD our SAVIOUR,
and let Thine anger cease from us.

Wilt Thou be displeased at us for ever,
and stretch out Thy wrath from one generation to another ?

Wilt Thou not turn again and quicken us,
that Thy people may rejoice in Thee ?

Show us Thy mercy, O LORD,
and grant us Thy salvation.

(2) *Prayer for grace.*

[Save me from]

the works of the flesh,

adultery, fornication, uncleanness, lasciviousness,

idolatry, witchcraft,

enmities, strifes,

emulations, heats,

quarrels, parties,

heresies, envyings, murders,

drunkennesses, revellings, and such like.

[Grant me]

the fruits of the SPIRIT,

love, joy, peace,

long-suffering, gentleness, goodness,

faith, meekness, temperance ;

the spirit of wisdom, of understanding,

of counsel, of might,

of knowledge, and of godliness,

of fear of the LORD :—

and the gifts of the SPIRIT,

the word of wisdom, of knowledge,

faith, gifts of healing, working of miracles,

prophecy, discerning of spirits,

kinds of tongues, interpretation of tongues.

May Thy strong hand, O LORD ¹,

become my defence ;

Thy mercy in CHRIST

my salvation ;

¹ Vide p. 146, edit. 1675.

Thy all-veritable word,
 my instructor ;
 the grace of Thy life-bringing Spirit,
 my consolation,
 all along, and at last.

The Soul of CHRIST hallow me,
 and the Body strengthen me,
 and the Blood ransom me,
 and the Water wash me,
 and the Bruises heal me,
 and the Sweat refresh me,
 and the Wound hide me.

The peace of God
 which passeth all understanding,
 keep my heart and thoughts
 in the knowledge and the love of God.

(3) *Profession.*

I believe

that Thou hast created me ;
 despise not the work of Thine own hands ;—
 that Thou madest me after Thine image and likeness,
 suffer not Thy likeness to be blotted out ;—
 that Thou hast redeemed me in Thy blood,
 suffer not the cost of that redemption to perish ;
 that Thou hast called me Christian after Thy Name,
 disdain not Thine own title ;
 that Thou hast hallowed me in regeneration,
 destroy not Thy holy work ;—
 that Thou hast grafted me into the good olive tree,
 the member of Thy mystical body ;
 the member of Thy mystical body
 cut not off.

O think upon Thy servant as concerning Thy word,
 wherein Thou hast caused me to put my trust,
 my soul hath longed for Thy salvation,
 and I have good hope because of Thy word,

(4) *Intercession.*

[I pray]

for the prosperous advance and good condition
of all the Christian army,
against the enemies of our most holy faith ;
for our holy fathers,
and all our brotherhood in CHRIST ;
for those who hate and those who love us,
for those who pity and those who minister to us ;
for those whom we have promised
to remember in prayer ;
for the liberation of captives ;
for our fathers and brethren absent ;
for those who voyage by sea ;
for those who lie in sickness.

Let us pray also for fruitfulness of the earth ;
and for every soul of orthodox Christians.

Let us bless pious kings,
orthodox high-priests,
the founders of this holy retreat,
our parents,
and all our forefathers
and our brethren departed.

(5) *Praise.* Thou who, on man's transgressing Thy command,
and falling,

didst not pass him by, nor leave him, God of goodness ;
but didst visit in ways manifold,
as a tender Father,

supplying him with Thy great and precious promise,
concerning the Life-giving Seed,
opening to him the door of faith,
and of repentance unto life,
and in fulness of the times,
sending Thy CHRIST Himself
to take on Him the seed of Abraham ;
and, in the oblation of His life,
to fulfil the Law's obedience ;

*and, in the sacrifice of His death,
 to take off the Law's curse ;
 and, in His death,
 to redeem the world ;
 and, in His resurrection,
 to quicken it :—

O Thou, who doest all things,
 whereby to bring again our race to Thee,
 that it may be partaker
 of Thy divine nature and eternal glory ;
 who hast borne witness
 to the truth of Thy gospel
 by many and various wonders,
 in the ever-memorable converse of Thy saints,
 in their supernatural endurance of torments,
 in the overwhelming conversion of all lands
 to the obedience of faith,
 without might, or persuasion, or compulsion :—

Blessed be Thy Name,
 and praised and celebrated,
 and magnified, and high exalted,
 and glorified, and hallowed ;
 its record, and its memory,
 and every memorial of it,
 both now and for evermore.

Worthy art Thou to take the book,
 and to open the seals thereof,
 for Thou wast slain, and hast redeemed us to God
 by Thy blood,
 out of every kindred and tongue,
 and people, and nation.

Worthy is the Lamb that was slain
 to receive the power, and riches, and wisdom,
 and strength, and honour, and glory, and blessing.

To Him that sitteth upon the Throne,
 and to the Lamb,

be the blessing, and the honour, and the glory, and the might,

for ever and ever. Amen.

Salvation to our God, which sitteth upon the throne,
and to the Lamb.

Amen : the blessing and the glory, and the wisdom,
and the thanksgiving and the honour,
and the power and the strength,
be unto our God,
for ever and ever,
Amen.

THE SEVENTH DAY.

Introduction.

O LORD, be gracious unto us,
we have waited for Thee ;
be Thou our arm every morning,
our salvation also in the time of trouble.
Blessed art Thou, O LORD,
who restedst on the seventh day
from all Thy works,
and blessedst and sanctifiedst it :
[concerning the Sabbath,
concerning the Christian rest instead of it,
concerning the funeral rites of CHRIST,
and the resting from sin,
concerning those who are already gone to rest.]

(1) *Confession.* I am ashamed, and blush, O my God,
to lift up my face to Thee,
for mine iniquities are increased
over my head,
and my trespass is grown up unto the heavens ;
since the days of youth
have I been in a great trespass
unto this day ;
I cannot stand before Thee because of this.
My sins are more in number than the sand of the sea,
my iniquities are multiplied,
and I not worthy to look up
and see the height of heaven,
from the number of my unrighteousnesses ;
and I have no relief,

because I have provoked Thine anger,
and done evil in Thy sight;
not doing Thy will,
not keeping Thy commandments.
And now my heart pants for Thee,
beseeching Thy goodness.
I have sinned, O LORD, I have sinned,
and I know mine iniquities;
and I ask and beseech,
remit to me, O LORD, remit to me,
and destroy me not in mine iniquities;
nor be thou angry for ever,
or reserve evil for me;
nor condemn me
in the lowest parts of the earth.
Because Thou art God, the God of penitents,
and Thou shalt show in me all Thy loving-kindness;
for Thou shalt save me unworthy,
according to Thy much pity,
and I will praise Thee alway.
LORD, if Thou wilt, Thou canst cleanse me;
LORD, only say the word, and I shall be healed.
LORD, save me;
Carest Thou not that we perish?
Say to me, be of good cheer, Thy sins are remitted to thee.
JESU, Master, have mercy on me;
Thou Son of David, JESU, have mercy on me;
JESU, Son of David, Son of David.
LORD, say to me, Ephphatha.
LORD, I have no man¹;
LORD say to me, be loosed from thine infirmity.
Say unto my soul, I am thy salvation.
Say unto me, My grace is sufficient for thee.
LORD, how long wilt Thou be angry?
shalt Thy jealousy burn like fire for ever?

¹ John v. 7.

O, remember not our old sins ;
 but have mercy on us and that soon,
 for we are come to great misery ;
 Help us, O God of our salvation ;
 for the glory of Thy Name.
 O deliver us and be merciful unto our sins,
 for Thy Name's sake.

(2) *Prayer
 for grace.*

[O Lord, remit]
 all my failings, shortcomings, falls,
 stumblings, offences, scandals,
 transgressions, debts, sins,
 faults, ignorances, iniquities,
 impieties, unrighteousnesses, pollutions.

The guilt of them,
 be gracious unto, pardon ;
 remit, forgive ;
 be propitious unto, spare ;
 impute not, charge not, remember not.

The stain
 pass by, pass over ;
 disregard, overlook ;
 hide wash away ;
 blot out cleanse.

The hurt
 remit, heal, remedy ;
 take off, remove, away with ;
 abolish, annul, disperse, annihilate ;
 that they be not found, that they exist not.

Supply
 to faith, virtue ;
 to virtue, knowledge ;
 to knowledge, continence ;
 to continence, patience ;
 to patience, godliness ;
 to godliness, brotherly love ;
 to brotherly love, charity.

That I forget not my cleansing from my former sins,
but give diligence to make my calling and election sure
through good works.

- (3) *Profession.* I believe in Thee the FATHER ;
Behold then, if Thou a Father and we sons,
as a father pitieth sons,
be Thou of tender mercy towards us, O LORD.
I believe in Thee, the LORD ;
behold then, if thou art LORD and we servants,
our eyes are upon Thee our LORD,
until Thou have mercy upon us.
I believe, that though we be neither sons nor servants,
but dogs only,
yet we have leave to eat of the crumbs
that fall from Thy Table.
I believe that CHRIST is the Lamb of God ;
O Lamb of God that takest away the sins of the world,
take Thou away mine.
I believe that JESUS CHRIST came into the world
to save sinners ;
Thou who camest to save sinners
save Thou me, of sinners
chief and greatest.
I believe that CHRIST came to save what was lost ;
Thou who camest to save the lost,
never suffer, O LORD, that to be lost which Thou hast saved.
I believe that the SPIRIT is the Lord and Giver of life ;
Thou who gavest me a living soul,
give me not to receive my soul in vain.
I believe that the SPIRIT gives grace
in His sacred things ;
give me not to receive His grace in vain,
nor hope of His sacred things.
I believe that the SPIRIT intercedes for us
with plaints unutterable ;
grant me of His intercession and those plaints

to partake, O LORD.

Our fathers hoped in Thee,
they trusted in Thee, and Thou didst deliver them.

They called upon Thee and were holpen,
they put their trust in Thee, and were not confounded.

As Thou didst our fathers
in the generations of old,
so also deliver us, O LORD,
who trust in Thee.

(4) *Intercession.*

O Heavenly KING,
confirm our faithful kings,
stablish the faith,
soften the nations,
pacify the world,
guard well this holy retreat,
and receive us in orthodox faith and repentance,
as a kind and loving Lord.

The power of the FATHER guide me,
the wisdom of the SON enlighten me,
the working of the SPIRIT quicken me.

Guard Thou my soul,
stablish my body,
elevate my senses,
direct my converse,
form my habits,
bless my actions,
fulfil my prayers,
inspire holy thoughts,
pardon the past,
correct the present,
prevent the future.

(5) *Praise.*

Now unto Him that is able to do
exceedingly abundantly
above all that we ask or think,
according to the power that worketh in us,

to Him be glory
in the Church in CHRIST
unto all generations
world without end. Amen.

Blessed, and praised, and celebrated,
and magnified, and exalted, and glorified, and hallowed,
be Thy Name, O LORD,
its record, and its memory,
and every memorial of it ;
for the all-honourable senate of the Patriarchs,
the ever-venerable band of the Prophets,
the all-glorious college of the Apostles,
the Evangelists,
the all-illustrious army of the Martyrs,
the Confessors,
the assembly of Doctors,
the Ascetics,
the beauty of Virgins,
for Infants the delight of the world,—
for their faith, their hope,
their labours, their truth,
their blood, their zeal,
their diligence, their tears,
their purity, their beauty.

Glory to Thee, O LORD, glory to Thee,
glory to Thee who didst glorify them,
among whom we too glorify Thee.
Great and marvellous are Thy works,
LORD, the GOD ALMIGHTY,
just and true are Thy ways,
O King of Saints.

Who shall not fear Thee, O LORD,
and glorify Thy Name ?
for Thou only art Holy,
for all the nations shall come and worship before Thee,
for Thy judgments are made manifest.

Praise our God, all ye His servants,
and ye that fear Him,
both small and great.

Alleluia,

for the LORD God Omnipotent reigneth ;
let us be glad and rejoice, and give honour to Him.

Behold the tabernacle of God is with men,
and He will dwell with them ;
and they shall be His people,

and God Himself shall be with them,
and shall wipe away all tears from their eyes.

And there shall be no more death ;
neither crying, neither pain any more,
for the former things are passed away.

DEPRECATIONS.

1.

O LORD¹, Thou knowest, and canst, and wilt
the good of my soul.
Miserable man am I;
I neither know, nor can, nor, as I ought,
will it.
Thou, O LORD, I beseech Thee,
in Thine ineffable affection,
so order concerning me,
and so dispose,
as Thou knowest to be most pleasing to Thee,
and most good for me.
[Thine is]
goodness, grace;
love, kindness;
benignity, gentleness, consideration;
forbearance, long suffering;
much pity, great pity;
mercies, multitude of mercies, yearnings of mercies;
kind yearnings, deep yearnings;
in passing over,
in overlooking, in disregarding;
many seasons, many years;
[punishing] unwillingly, not willingly;
not to the full,
not correspondently,
remembering mercy in wrath,
repenting of the evil,

¹ Vide p. 82, edit. 1675.

compensating doubly,
ready to pardon,
to be reconciled,
to be appeased.

2.

LITANY ¹.

FATHER, the Creator,
SON, the Redeemer,
SPIRIT, the Regenerator,
destroy me not,
whom Thou hast created, redeemed, regenerated.
Remember not, LORD, my sins,
nor the sins of my forefathers ;
neither take vengeance for our sins, theirs or mine.
Spare us, LORD, them and me ²,
spare Thy people,
and, among Thy people, Thy servant,
who is redeemed with Thy precious blood ;
and be not angry with us for ever.
Be merciful, be merciful ; spare us, LORD,
and be not angry with us for ever.
Be merciful, be merciful ; have pity on us, LORD,
and be not angry with us to the full.

¹ Page 180, edit. 1675.

² Thus in St. Gregory's Sacramentary.—“Præsta, quæsumus, omnipotens Deus, ut animam famuli, &c. . . in congregatione justorum æternæ beatitudinis jubeas esse consortem. Per Dominum, &c.” “Præsta, &c. ut animam, &c. ab angelis lucis susceptam in præparata habitacula deduci facias beatorum. Per Dominum, &c.” “Suscipe, Domine, preces nostras, pro anima famuli tui . . . ut si quæ ei maculæ de terrenis contagiis adhæserunt, remissionis tuæ remedio deleantur.” For similar language in the second century vide *Ussher* as quoted in *Tract 72*.

Deal not, O LORD,
deal not with me after mine iniquities,
neither recompense me according to my sins ;
but after Thy great pity,
deal with me,
and according to the multitude of Thy mercies,
recompense me ;
after that so great pity,
and that multitude of mercies,
as Thou didst to our fathers
in the times of old ;—
by all that is dear unto Thee.

From all evil and adversity,
in all time of need ;
from this evil and this adversity,
in this time ;
raise me, rescue me, save me, O LORD.
Deliver me, O LORD,
and destroy me not.
On the bed of sickness ;
in the hour of death ;
in the day of judgment,
in that dreadful and fearful day,
rescue me, LORD, and save me ;—
from seeing the Judge's face overcast,
from being placed on the left,
from hearing the dreadful word, Depart from Me,
from being bound in chains of darkness,
from being cast into the outer darkness,
from being tormented in the pit of fire and brimstone,
where the smoke of the torments
ascendeth for ever.
Be merciful, be merciful,
spare us, pity us,
O LORD ;

and destroy us not for ever,
 deliver and save us.
 Let it not be, O LORD ; and that it be not,
 take away from me, O LORD,
 hardness of heart,
 desperateness after sinning,
 blindness of heart,
 contempt of Thy threats,
 a cauterized conscience,
 a reprobate mind,
 the sin against the HOLY GHOST,
 the sin unto death,
 the four crying sins ¹ ;
 the six which forerun ²
 the sin against the HOLY GHOST.

Deliver me
 from all ills and abominations of this world,
 from plague, famine, and war ;
 earthquake, flood, and fire,
 the stroke of immoderate rain and drought,
 blast and blight ;
 thunder, lightning and tempest ;
 epidemic sickness, acute and malignant,
 unexpected death ;
 from ills and difficulties in the Church,
 from private interpretation,
 from innovation in things sacred,
 from heterodox teaching ;
 from unhealthy inquiries and interminable disputes,
 from heresies, schisms, scandals,
 public and private,
 from making gods ³ of kings,

¹ Wilful murder, the sin of Sodom, oppressing the poor, defrauding workmen of their wages.

² Despair of salvation, presumption of God's mercy, impugning known truth, envy at another's grace, obstinacy in sin, and impenitence.

³ Τῆς ἀποθεώσεως, vid. Acts xii. 22. Mr. Waller "going to see

from flattering of the people,
 from the indifference of Saul,
 from the scorn of Michal,
 from the greediness of Hophni,
 from the plunder of Athaliah,
 from the priesthood of Micah,
 from the brotherhood of Simon and Judas,
 from the doctrine of men unlearned and unestablished,
 from the pride of novices,
 from the people resisting the priest :—
 from ills and difficulties in the state,
 from anarchy, many rulers, tyranny,
 from Ashur, Jeroboam, Rehoboam, Gallio, Haman,
 the profligacy of Ahithophel,
 the foolishness of Zoan ¹,
 the statutes of Omri,
 the justice of Jezebel,
 the overflowings of Belial, ²
 the courage of Peor,
 the valley of Achor,
 pollution of blood or seed,
 incursion of enemies,
 civil war,
 bereavement of good governors,
 accession of evil and unprincipled governors ;
 from an intolerable life,

the king at dinner, overheard a very extraordinary conversation between his Majesty [King James] and two prelates, the Bishop of Winchester [Andrews] and Dr. Neale, Bishop of Durham, who were standing behind the king's chair. His Majesty asked the bishops, 'My lords, cannot I take my subjects' money when I want it, without all this formality in parliament ?' The Bishop of Durham readily answered, 'God forbid, Sir, but you should ; you are the breath of our nostrils.' Whereupon the king turned and said to the Bishop of Winchester, 'Well, my lord, what say you?' 'Sir,' replied the bishop, 'I have no skill to judge of Parliamentary cases.' The king answered, 'No put-offs, my lord, answer me presently.' 'Then, Sir,' said he, 'I think it lawful for you to take my brother Neale's money, for he offers it.' "—Waller's Life, quoted in Biograph. Brit.

¹ Isai. xix.

² Ps. xviii. 4.

Deprecation.

in despondence, sickness, ill fame,
distress, peril, slavery, restlessness :
from death
in sin, shame, tortures,
desperateness, defilement, violence, treachery ;
from death unexpected,
from death eternal.

FORMS OF INTERCESSION.

For all creatures,
 men,
 persons compassed with
 infirmity.
 Churches
 Catholic,
 Eastern,
 Western,
 British.
 The Episcopate,
 Presbytery,
 clergy,
 Christian people.
 States
 of the whole earth,
 Christian,
 neighbouring,
 our own.
 Rulers,
 kings,
 religious kings,
 our own,
 councillors,
 judges,
 nobles,
 soldiers,
 sailors,

the people,
 the rising generation,
 schools,
 those at court,
 in cities,
 the country.
 Those who serve the soul,
 those who serve the body,
 in food,
 clothing,
 health,
 neccessaries.
 [Those who have a claim on
 my prayers,]
 in nature,
 by benefits,
 from trust,
 formerly or now,
 in friendship,
 in love,
 • in neighbourhood;
 from promise,
 from mutual offices,
 from want of leisure,
 from destitution,
 from extremity.

¹ Vide p. 90, edit. 1675.

3¹.

The creation, the race of man,
all in affliction and in prosperity,
 in error, and in truth,
 in sin, and in grace ;
the Church Ecumenical,
Eastern, Western, our own,
Rulers, Clergy, people.
States of the earth,
Christian, neighbouring, our own,
the King, the Queen, the Prince,
 the nobles.
Parliament, Law Courts, army, police.
The Commons,
farmers, merchants, artisans,
down to mean workmen,
 and poor.
Those who have a claim on me,
 from kindred,
 benefaction,
ministration of things temporal,
charge formerly or now,
natural kindness,
Christian love,
neighbourhood,
promise on ~~my~~ part,
 their own desire,
 their lack of leisure,
sympathy for their extreme misery ;
 any good work,
 any noble action,
 any scandal from me,
having none to pray for them.

¹ Vide p. 206, edit. 1675.

4 ¹.

World,	earth inhabited.
Church,	kingdom,
throne,	altar.
Council-chamber,	law courts,
schools,	work places.
Infants,	boys,
the grown,	youths,
men,	elderly,
aged,	decrepit.
The possessed,	weak-hearted,
sick,	prisoners,
orphans,	widows,
foreigners,	
travellers,	voyagers,
with such	who give suck,
in bitter bondage,	in desolateness,
overladen.	

¹ Vide p. 201, edit. 1075.

MEDITATIONS.

1. *On Christian Duty.*

What shall I do that I may inherit eternal life?

Keep the commandments. *Mark* x. 17.

What shall we do?

Repent and be baptized every one of you. *Acts* ii. 37, 38.

What must I do to be saved?

Believe on the LORD JESUS CHRIST. *Acts* xvi. 31.

What shall we do then?

(To the multi- He who hath two coats, let him impart to him
tude.) that hath none.

He that hath meat, let him do likewise.

(To the publicans.) Exact no more than is appointed you.

(To soldiers.) Do violence to no man; neither accuse any falsely;
be content with your wages. *Luke* iii. 10—14.

The knowledge and faith	
of [God's] justice	[God's] mercy
	[leads] unto
fear,	hope,
abasement,	consolation,
repentance,	thanksgiving,
fasting,	almsgiving,
prayers,	hymns,
patience,	obedience,
a sacrifice ¹ ,	an oblation.

¹ *E. g.* Concede nobis, Domine Deus noster, ut hæc hostia salutaris, et nostrorum fiat purgatio delictorum, et tuæ propitiatio Majestatis, per, &c.
—St. Gregory's Lib. Sacrament. p. 87.

2. *On the Day of Judgment.*

FATHER Unoriginate, Only-begotten Son,
 Life-giving SPIRIT,
 merciful, pitiful, long suffering,
 full of pity, full of kind yearnings,
 who lovest the just and pitiest the sinful,
 who passest by sins and grantest petitions,

God of penitents,
 SAVIOUR of sinners,
 I have sinned before Thee, O LORD,
 and thus and thus have I done.

Alas, alas ! woe, woe.
 How was I enticed by my own lust !

How I hated instruction !
 Nor felt I fear nor shame at
 Thy incomprehensible glory,
 Thy awful presence,
 Thy fearful power,
 Thy exact justice,
 Thy winning goodness.

I will call if there be any that will answer me ;
 to which of the Saints shall I turn ?

O wretched man that I am,
 who shall deliver me from the body of this death ?
 how fearful is Thy judgment, O LORD ?

when the thrones are set
 and Angels stand around,
 and men are brought in,
 the books opened,
 the works inquired into,
 the thoughts examined
 and the hidden things of darkness.
 What judgment shall be upon me ?
 who shall quench my flame ?
 who shall lighten my darkness,
 if Thou pity me not ?

LORD, as Thou art loving,
give me tears,
give me floods, give me to-day.
For then will be the incorruptible Judge,
the horrible judgment-seat,
the answer without excuses,
the inevitable charges,
the shameful punishment,
the endless Gehenna,
the pitiless angels,
the yawning hell,
the roaring stream of fire,
the unquenchable flame,
the dark prison,
the rayless darkness,
the bed of live coals,
the unwearied worm,
the indissoluble chains,
the bottomless chaos,
the impassable wall,
the inconsolable cry,
none to stand by me,
none to plead for me,
none to snatch me out.
But I repent, LORD, O LORD, I repent,
help Thou mine impenitence,
and more, and still more,
pierce, rend, crush my heart.
Behold, O LORD, that I am
indignant with myself,
for my senseless, profitless,
hurtful, perilous passions;
that I lothe myself,
for these inordinate, unseemly,
deformed, insincere,
shameful, disgraceful
passions,

that my confusion is daily before me,
and the shame of my face hath covered me.

Alas ! woe, woe—

O me, how long ?

Behold, LORD, that I sentence myself
to punishment everlasting,
yea, and all miseries of this world.

Behold me, LORD, self-condemned :

Behold, LORD, and enter not into judgment with Thy servant.

And now, LORD,

I humble myself under Thy mighty hand.

I bend to Thee, O LORD, my knees,

I fall on my face to the earth.

Let this cup pass from me !

I stretch forth my hands unto Thee ;

I smite my breast, I smite on my thigh.

Out of the deep my soul crieth unto Thee,

as a thirsty land ;

and all my bones,

and all that is within me.

LORD, hear my voice.

3. *On Human Frailness.*

Have mercy on me, LORD, for I am weak ;

remember, LORD, how short my time is ;

remember that I am but flesh,

a wind that passeth away, and cometh not again.

My days are as grass, as a flower of the field ;

for the wind goeth over me, and I am gone,

and my place shall know me no more.

I am dust and ashes,

earth and grass,

flesh and breath,

corruption and the worm,

a stranger upon the earth,

dwelling in a house of clay,

few and evil my days,
to-day, and not to-morrow,
in the morning, yet not until night,
in a body of sin,
in a world of corruption,
of few days, and full of trouble,
coming up, and cut down like a flower,
and as a shadow, having no stay.
Remember this, O LORD, and suffer, remit;
what profit is there in my blood,
when I go down to the pit?
By the multitude of Thy mercies,
by the riches and excessive redundancy
of Thy pity;
by all that is dear to Thee,
all that we should plead,
and before and beyond all things, by Thyself,
by Thyself, O LORD, and by Thy CHRIST.
LORD, have mercy upon me, the chief of sinners.
O my LORD, let Thy mercy
rejoice against Thy judgment in my sin.
O LORD, hear, O LORD, forgive,
O LORD, hearken,
O LORD, hearken and do,
do and defer not for Thine own sake,
defer not, O LORD my God.

FOR HOLY COMMUNION.

O LORD,

I am not worthy, I am not fit,
that Thou shouldst come under the roof
of my soul ;
for it is all desolate and ruined ;
nor hast Thou in me fitting place
to lay Thy head.

But, as Thou didst vouchsafe
to lie in the cavern and manger of brute cattle,
as Thou didst not disdain
to be entertained in the house of Simon the leper,
as Thou didst not disdain
that harlot, like me, who was a sinner,
coming to Thee and touching Thee ;
as Thou abhorredst not
her polluted and loathsome mouth ;
nor the thief upon the cross
confessing Thee :

So me too the ruined, wretched,
and excessive sinner ;
deign to receive to the touch and partaking
of the immaculate, supernatural, lifegiving,
and saving mysteries
of Thy all-holy Body
and Thy precious Blood.

Listen, O LORD, our GOD,
 from Thy holy habitation,
 and from the glorious throne of Thy kingdom,
 and come to sanctify us.
 O Thou who sittest on high with the FATHER,
 and art present with us here invisibly ;
 come Thou to sanctify the gifts which lie before Thee
 and those in whose behalf, and by whom,
 and the things for which,
 they are brought near Thee.
 And grant to us communion,
 unto faith without shame,
 love without dissimulation ;
 fulfilment of Thy commandments,
 alacrity for every spiritual fruit ;
 hindrance of all adversity,
 healing of soul and body ;
 that we too, with all Saints,
 who have been well-pleasing to Thee from the beginning,
 may become partakers
 of Thy incorrupt and everlasting goods,
 which Thou hast prepared, O LORD, for them that love Thee ;
 in whom Thou art glorified
 for ever and ever.
 Lamb of God,
 that takest away the sin of the world,
 take away the sin of me,
 the utter sinner.

[Unto a pledge of communion. *Acts* ii. 42.

A memorial of the Dispensation. *Eph.* iii. 2.

A showing forth of His death. *1 Cor.* xi. 26.

A communion of Body and Blood. *Luke* xxii. 19.

A sharing in the Spirit. *1 Cor.* xii. 13.

Remission of sins. *Matt.* xxvi. 28.

A riddance of things contrary. *1 Cor.* v. 7.

Rest of conscience. *Matt.* xi. 29.

Blotting out of debts. *Col.* ii. 14.
 Cleansing of stains. *Heb.* ix. 14.
 Healing of the soul's sicknesses. *1 Peter* ii. 24.
 Renewing of the covenant. *Psalms* ii. 5.
 Food of spiritual life. *John* vi. 27.
 Increase of strengthening grace. *Heb.* xiii. 9.
 And of winning consolation. *Luke* ii. 25.
 Compunction of penitence. *2 Cor.* vii. 9.
 Illumination of mind. *Luke* xxiv. 31.
 Exercise of humility. *1 Peter* v. 5.
 Seal of faith. *2 Cor.* i. 22.
 Fulness of wisdom. *Rom.* xi. 33.
 Bond of love. *John* xiii. 35.
 Call for a collection. *1 Cor.* xvi. 1.
 A means of endurance. *1 Peter* iv. 1.
 Liveliness of thanksgiving. *Psalms* cxvi. 12.
 Confidence of prayer. *Ibid.* 13.
 Mutual indwelling. *John* vi. 56.
 Pledge of the resurrection. *Ibid.* 34.
 Acceptable defence in judgment. *Luke* xiv. 18.
 Covenant of the inheritance. *Luke* xxii. 20.
 Figure of perfection. *John* xvii. 23.]

We then remembering too, O sovereign LORD,
 in the presence of Thy holy mysteries,
 the salutary passion of Thy CHRIST,
 His lifegiving cross,
 most precious death,
 three days sepulture,
 resurrection from the dead,
 ascent into heaven,
 session at the right hand of Thee, the FATHER,
 His fearful and glorious coming ;
 we beseech Thee, O LORD,
 that we, receiving in the pure testimony
 of our conscience,
 our portion of Thy sacred things,

may be made one with the holy Body and Blood
of Thy CHRIST ;
and receiving them not unworthily,
we may hold CHRIST indwelling in our hearts,
and may become a temple
of Thy HOLY SPIRIT.

Yea, O our God,
nor make any of us guilty
of Thy dreadful and heavenly mysteries,
nor infirm in soul or body
from partaking of them unworthily.

But grant us
until our last and closing breath,
worthily to receive a hope of Thy holy thing
for sanctification, enlightening, strengthening,
a relief of the weight of my many sins,
a preservative against all satanic working,
a riddance and hindrance of my evil conscience,
a mortification of my passions,
an appropriation of Thy commandments,
an increase of Thy divine grace ;
and a securing of Thy kingdom.

* * * * *

It is finished and done,
so far as in our power,
CHRIST our God,
the mystery of Thy dispensation.
For we have held remembrance of Thy death,
we have seen the figure of Thy resurrection,
we have been filled with Thy endless life,
we have enjoyed Thy uncloying dainties,
which graciously vouchsafe all of us
in the world to come.

LORD, the good GOD,
pardon every soul,
that purifieth his heart to seek GOD,
the LORD GOD of His fathers,
though he be not cleansed
according to the purification of the sanctuary.

THE END.

JULY, 1840.

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